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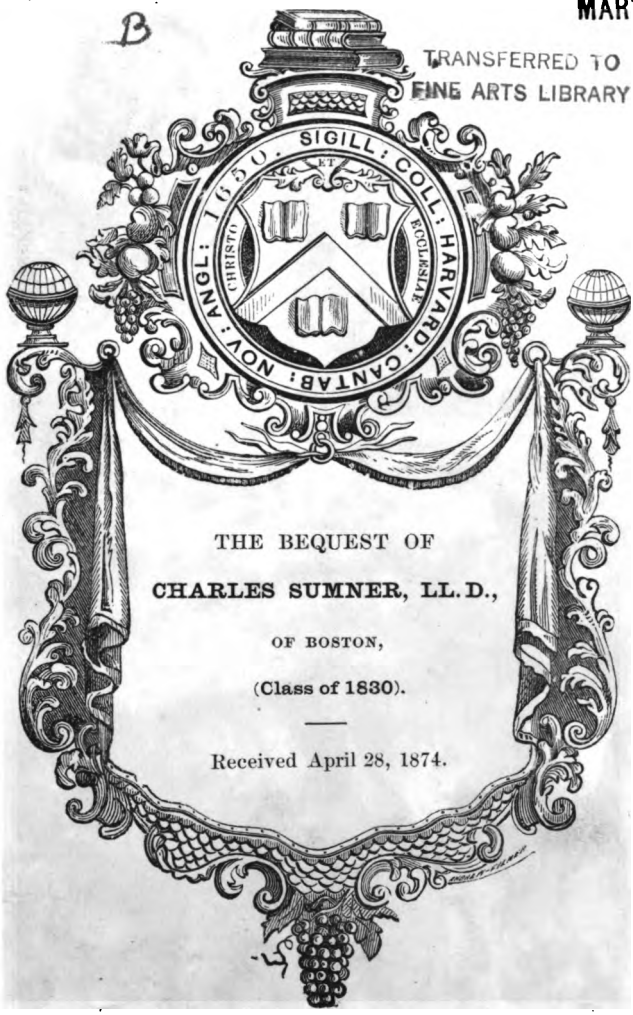
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History and antiquities of the cathedral churches of Great Britain

James Norris Brewer, Henry Sargant Storer

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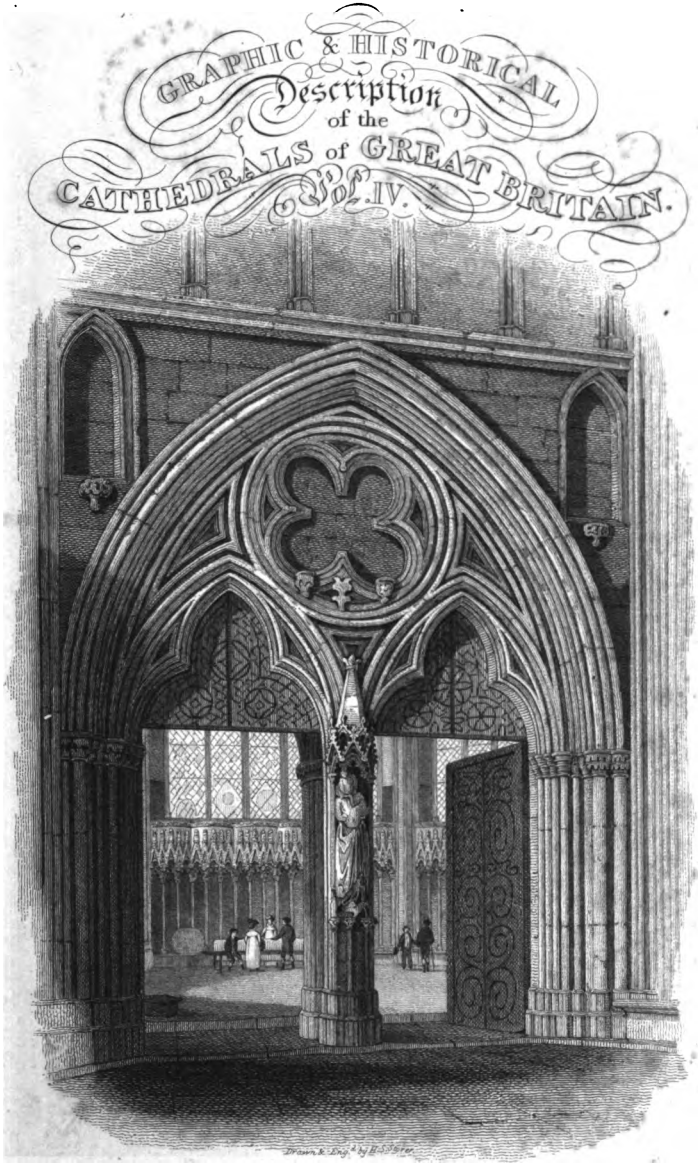
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Graphic & Historical Description of the Cathedrals of Great Britain. Vol. IV.



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OF THE

Cathedral Churches

OF

GREAT BRITAIN.

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IN FOUR VOLUMES.

VOL. IV.

London:

PUBLISHED BY RIVINGTONS; MURRAY; HATCHARD; CLARKE; TAYLOR; AND SHERWOOD, NEELY, AND JONES.

MDCCCXIX.

COE, Printer, Little Carter Lane, St. Paul's.

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HISTORY AND ANTIQUITIES

OF THE

CATHEDRAL CHURCH AND SEE

OF

Rochester.

A British, a Roman, and a Saxon city existed at Rochester*; of the first no authentic intelligence remains, but vestiges of the two latter occur in almost every part of the present city. Christianity, it is probable, had also its votaries here, as well as in Canterbury, long before the arrival of Augustin, or the prelacy of Justus. The light of truth, indeed, appears to have been early diffused, according to the divine command, in every inhabited spot of our island, but whether the people were Εκλεκτὸς, that is, disposed, or sufficiently civilized to receive and retain it, is a question which too many modern Christians seem ignorant how to determine. At Rochester, according to the suspicious testimony of monkish historians, the people † were particularly adverse to the religious sentiments promulgated by Augustin; but the subsequent rapid progress of the Christian faith is a sufficient proof, that if any indifference were manifested, it arose from ignorance and

* According to Lambard, one of the oldest and best expositors of local names, the Medway was here called by the Britons *Dwr-brif* or *Dowr-bryf*, the "Swift Stream." This appellation was naturally transferred to the town erected on its banks. The Romans called this place *Durobrova*, *Durobrivæ*, *Durobrovum*, or *Durobrivis*, which was corrupted to *Roibis*. The Saxons, according to Bede, named it *Hrofesceaster* or *Hrofeceastre* (Rhof's City), from "*Rhof*, or rather *Hrof*, sometyme lorde and owner thereof." As to the Roman appellation, it may have been adopted from the British, provided that the Romans knew it; but its early occupation by those warriors, and its radical similarity to the names of several other places in Kent, as *Durovernum*, *Durolenum*, &c. render it extremely probable that they denominated Rochester, as well as other places, according to the character of the adjoining woods, from Δουρον, *lignum*. Of the Roman antiquities there cannot be a doubt, and Kilburne states, that Cæsar ordered the castle to be built to awe the Britons, that it was called the castle of Medway, but falling to decay, king Oisc or Uske, about 490, caused Hrof, one of his chief counsellors, to build a new castle upon the old foundation, and hence it took the name of *Hroffe's Ceaster*. That the Roman *Castrum* was repaired by Oisc may be admitted, as in 765 king Egbert gave a certain portion of land to the church lying *within* the walls of the castle of Rochester, and in 855 Ethelwulf, king of Wessex, gave a house to his minister, Dunne, situated "in meridie Castelli Hroffi."

† A monkish writer asserts, that they were so much addicted to idolatry, that the word of God, as preached by Augustin, appeared to them foolishness, and they not only treated him and his associates with the most abusive language (which, however, they could not understand), but personally insulted them, and besmeared their garments with the tails of fishes! The reader will believe just as much of this as he pleases: but whoever considers, that in the course of little more than seven years the whole island, or rather the whole of the Saxon inhabitants (for the Britons were Christians), was converted to Christianity, will perhaps be disposed to think that among the numerous professions of a monk, that of telling the truth does not enter. The real disposition of the people of Rochester towards the Christian faith, may be better ascertained by comparing the progress of missionaries in the present enlightened times.

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not perversity. In 600 king Ethelbert founded a religious establishment in Rochester, and commenced building a church, which was finished in four years. At the same time a chapter of secular priests and a kind of priory were connected with the cathedral, which was piously and rationally dedicated * to the honour of God, and named after the apostle St. Andrew. Justus, a Roman missionary, being sent to assist Augustin in 601, was by him consecrated the first bishop of Rochester in 604. King Eadbald having for a moment evinced some infidel feelings, Justus fled to France, but archbishop Lawrance succeeded in reforming the king, and the bishop of Roffen returned to his pastoral duty, which he continued faithfully to discharge till 624, when he was translated to the see of Canterbury †.

It is not recorded that this church was often repaired, although it was repeatedly desolated by domestic as well as foreign soldiers. In 676 it was plundered by Æthelred, king of Mercia; by the Danes in 839; and unsuccessfully besieged by them in 885: in 986 it was attacked by king Ethelred in revenge at the bishop; and in 998 it was again pillaged by the Danes; so that at the time of the Norman invasion, the church, according to our historians, was in such "a state of poverty that divine worship was entirely neglected in it." The cathedral and priory, indeed, were marked objects of spoliation on every occasion; bishop Putta was driven from his see by the Mercians and became bishop of Hereford. His successor also abandoned his charge; but, whatever injury the building may have sustained, we have no account of its being rebuilt, only some slight repairs and additions were made, as by bishop Tobias ‡, who built St. Paul's porch to "the church of St. Andrew, for the place of his interment." During the prelacy of Eardulph, the cathedral establishment somewhat recovered its losses, and it received from kings Offa and Sigered grants of Frindsbury, Wickham, and Bromley. The record of these donations, however, is extremely confused. Bishop Swithulf was appointed one of the guardians of the realm, and bravely discharged the duties of this important office, by compelling the Danes, who then infested the coast, to raise the siege of Rochester. To bishop Burhicus, or Burrhic, West Malling was given "by king Edmund,

* Ethelbert's church, observes Denne, in *Custum. Roff.* was dedicated to St. Andrew, "as a token of respect to the monastery of St. Andrew at Rome, from which Augustin and his brethren were sent to convert the Anglo-Saxons; and after the church was rebuilt, Lanfranc did not change the name of its tutelary saint as he did in his own cathedral, the primate having such confidence in this apostle, that he never transmitted by Gundulph any principal donation without entreating the bishop to chaunt the Lord's Prayer once for him at the altar of St. Andrew."

† It is worthy of remark, that this was the first English prelate from whom the pope, Boniface V. demanded obedience as universal bishop, when he sent him his pall. The same pope also instituted sanctuaries for offenders.

‡ Bede extols this prelate as "virum Latina Græca, et Saxonica lingua atque eruditione multipliciter instructum."

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the brother of Athelstan, under the name of three plough-lands in *Mealinges* *." Athelstan gave to bishop Kyneferde the privilege of a mint here; but during the prelacy of Alfstane, the Danes seized nearly all the revenues of the see. King Ethelred II. was also a despoiler of our church; but he afterwards repented, and returned the plunder: but in 999 the merciless Danes again got possession of our city. The bishop, Godwyn III. is generally believed to have been their prisoner, with archbishop Alphege, in 1011; but a prelate of this name is mentioned in a letter of Edward the Confessor so late as 1044, when the see must have sunk under its misfortunes, and remained vacant several years, as it was not till 1058 that the covetous Siward was consecrated its bishop. The Normans brought new spoliations, and Odo, bishop of Bayeux, becoming earl of Kent, seized every thing which could assist his licentiousness and extravagance. In this state of poverty and depression the see remained till the active Gundulph † was consecrated in 1077. Lanfranc had, in a public assembly ‡, recovered the estates given by William I. to the unprincipled Odo, and Gundulph himself obtained the restoration of Isleham manor, in Cambridgeshire. With the energy of an original artist, and the bigotry of a monk, he began by disinheriting the secular or married clergy, to make room for Benedictine monks in the priory of St. Andrew. "He raised money sufficient, through the assistance of his great patron Lanfranc, to rebuild (or greatly repair) the church and enlarge the priory, which at this time were both hastening to ruin. Although he did not live to finish the great improvement which he had undertaken, yet it is certain that he laid the foundation of the future prosperity of this church and priory. He removed the bodies of his predecessors, which had been elsewhere interred, into some parts of his new fabric that he completed first for this

* A copy of Edmund's charter conveying this grant appears in the *Textus Roffensis* and Dugdale's *Monasticon*. It contains a circumstance which illustrates the ingenuity of papal Rome, in reconciling indulgence with the moral law, and is worthy the chicancry of Indian Brahmins in eluding the laws of casts. "Amidst the respectable and reverend names," observes Grose, "of the king's brother (Edrid), and mother, Eadgife, two archbishops, several bishops and priests, and divers of the nobility who witnessed this charter, there appears that of Ælfgefu, the king's *concubine*, who in her signature thus particularizes her station: '*Ælfgefu, concubina regis affisi.*'—Concubinage did not then mean what it does at present, but was a kind of legal contract inferior to that of marriage, and used when there was a considerable disparity between the parties, the Roman law (of incompatibility, which existed even in France till the revolution) not suffering a man to marry a woman greatly beneath him in birth and condition, but allowing such woman to be kept as a concubine, provided the man had no wife. Concubines were also permitted (and kept) by several popes; and the 17th canon of the council of Toledo declares, that "he who with a faithful wife keeps a concubine, is excommunicated;" but if the concubine served him as a wife, so that he had only one woman, under the title of concubine, he should not be rejected from the communion. This accounts for the name of Ælfgefu being found in such company on so solemn an occasion, which could not have happened had the character of concubine been deemed either sinful or dishonourable."

† Malmesbury records a tradition, that his fortune was foretold by his friend and patron Lanfranc, from a trial of the *Sortes Evangelicæ*, many years before either of them could have any ideas of their promotion, except the suggestions of soaring ambition and ardent hope.

‡ See "Graphic and Historical Description of Canterbury Cathedral."

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purpose; he also inclosed the remains of Paulinus, the third bishop, in a curious shrine of silver, and procured his canonization in 1087."

Vulgar tradition, supported by the fact that Gundulph was a prelate of little learning but much architectural genius, has attributed to him entirely the honour of building the present cathedral, at least those parts which are of acknowledged antiquity, as the nave, west front, ancient chapter-house, &c. It is added, that he was not only fortunate in being assisted with money from archbishop Lanfranc, kings William I*. and II. and Henry I. but also had the pleasure of nearly completing his own church. The words of the historian, cited in proof of this, do not authorize such an extensive compliment. It is there said, "Ecclesiam Andreæ pœne vetustate dirutam, novam ex *integro* ut hodie apparet, ædificavit;" words which simply signify, that he had repaired the ancient ruined church of St. Andrew, and restored it to its original state, as it now appears. A similar expression is applied to his repairs of the castle. By no possibility whatever could this sentence be designed to affirm, that Gundulph laid the foundation of any new work which he completed, not even the tower, which still bears his name. His repairs, alterations, and improvements, indeed, may have been very extensive; but these are rather presumed than proved by the historian. With this negative evidence, therefore, that Gundulph did not build the whole of the cathedral, we must seek for another and more probable architect or founder in that age of spoliation and fanaticism, during the reign of Ethelred II. and the prelacy of the Godwyns. The king, by his charter in 998, restored to the church and bishop the property of which he had deprived them, and in very strong terms deplores his juvenile impieties, which he ascribes to evil counsellors, but principally to one Ethelstan, whom he calls "an unhappy enemy to God and the whole people." It is not credible, that the repentant Ethelred would rest content with merely restoring the ecclesiastical property without augmenting it, according to the custom of the age,

* William I. left 100*l.* and his royal robe to the church of Rochester, a bequest equal to 1500*l.* in the present day. This, however, was not the only resource of Gundulph; this active monk had recourse to another expedient, which in modern times would be construed into something very like swindling. While building the white tower in the Tower of London, he lodged with Eadmer Anhsende, a rich burgess, from whom he obtained the moiety of a fishery, called the "Nieuve Uveri," during the lives of his generous or credulous host and his wife, and the whole of it, with all their property in London, at their decease. For this valuable grant (which was confirmed by Henry I. and the fishermen restrained from trespassing on the fishery), in return they were to be admitted members of his religious society, to be interred in the church of St. Andrew, and indulged with an anniversary solemnity for the peace of their souls. The writer of the *Textus Roff.* states, what will readily be believed, that Gundulph accepted their property on these terms. Persons thus admitted, however depraved, were insured of a passage to heaven without any obstacle, the same as the monks themselves. It was also common to be clothed in religious habits previous to expiring; "but this dress was an article of no small expense to their heirs." William de Cloeville (Text. Roff.) gave two parts of his tithe in Acle, now Okeley, to the priory, in consideration of the monks making his son one of their number, and Gundulph confirmed this grant.

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perhaps sevenfold. No persons so apt to fall into extremes as new converts; and it is not unlikely, that considering the strength of Rochester, and the valour of its inhabitants, he rebuilt* the cathedral, as the best spiritual and physical means of effectually resisting the Danes. Many parts of the present edifice exhibit some lithological evidence of being upwards of eight centuries old. But although this view of historical facts may tend to deprive Gundulph of the honour of rebuilding our cathedral, which he occupied thirty-two years, his merits as an architect of castles remain unshaken. Still less does it invalidate the happy remark of Lambard, that this prelate "never rested from building and begging, tricking and garnishing, until he had erected his idol building to the wealth, beauty, and estimation of a popish priory." His priory, monks, and military castles, indeed, certainly engrossed much more of his thoughts than churches or public worship, although his Ξένιον, *Xenium* †, or present, in token of hospitality, occasioned much trouble to the monks. That he did not live to finish whatever alterations or additions he intended to the cathedral, notwithstanding the expression of Earnulph, must be unequivocally admitted, as it was not dedicated till 1130, five years after the death of the historian, and twenty-three after that of the reputed architect ‡.

The second prelate after Gundulph was Earnulph, another follower of Lanfranc, the historian of the priory, and builder of the dormitory, refectory, and chapter-house for the monks ||. His suc-

* One fact, which is noticed by the judicious Mr. Denne, (Hist. of Roch.) tends strongly to confirm this position. "The year 1014, is marked on one of the beams of the roof in the nave of the church; it is not easy to account for this date, it being 60 [70] years before the time when Gundulph is said to have rebuilt it, and brings us back to the reign of Ethelred II.; the date agrees with the time of his repentance, it being about two years before his death. It may therefore be conjectured, that *he repaired this church in atonement for his former injuries to it:* and that this beam was either laid in his time, or, if it was afterwards replaced, the new beam might be marked with the same date."

† Gundulph, from the various property which he had bestowed to the monks, reserved to himself and his successors a right to certain articles on St. Andrew's day, which were annually to be presented under the above name as a present to the bishop, their guest and benefactor. The articles were, 16 hogs cured for bacon, 30 geese, 300 fowls, 1000 lampreys, 1000 eggs, 4 salmon, 60 bundles of furze, 16 seam and a measure of oats; but half the fish and eggs to be the monks' portion: and from Lambert (Lambeth), 1000 lamprey for the use of the monks; and from Hadenham, 20s. worth of fish to be carried to their cellar. In case of the bishop's absence on that day, the whole to be distributed by the monks, to the poor and strangers, in honour of the festival. The monks afterwards contested the claims of the bishops to this xenium with great obstinacy, and it was finally agreed to accept a composition; which, in the time of Hamo de Hethe, amounted to 4*l.* 19*s.* 9*d.* for all the articles, except the corn, which was to be estimated at the market price.

‡ He founded St. Bartholomew's hospital for lepers, in Chatham; a nunnery, at West Malling; repaired the walls of the castle, &c. He was not so fortunate in all his artifices as with Anhænde; and after being in possession of land at Delce some years, he was obliged to pay 10*s.* in money and a horse worth an equal sum to the rightful heir. Nor could he recover the manor of Stone till he gave Wm. Rufus 15*l.* and a mule worth 100*s.* equal to 75*l.* sterling. Hence we have the price of horses and mules in those days, in which the latter were ten times the price of the former.

|| When a monk of Canterbury, he began the works in the choir which Conrad finished; and while abbot of Peterburgh, he erected the refectory, dormitory, and finished the chapter-house. He seems to have had much more taste and skill than Gundulph.

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cessor John, archdeacon of Canterbury, had the honour of dedicating, or rather of assisting, archbishop Corboil, and ten other English and two Norman bishops, at the dedication of the cathedral, in presence of the king. The festivities of the dedication or consecration, however, were not terminated, when a dreadful conflagration destroyed a considerable part of the city, and even damaged the new church. In 1137, another fire occurred, which greatly injured the priory, and even obliged the monks to seek a temporary lodging in the hospitals and other parts. A fire is also recorded as happening in 1177, but to what extent it is now impossible to determine. One thing is generally admitted, that the accounts of those burnings, transmitted to posterity, must be egregiously exaggerated*, otherwise the re-edification of such buildings, and even whole cities, must have been an almost insuperable task in those times of war and civil commotion. There was then, however, and still is, a great partiality in the Romish church to burn lamps, torches, and candles in churches. The Norman bishop of Say or Seez, diminished, them and plundered the church during his prelacy. Godwin did not include him in his list of bishops. The estates which he alienated were restored to the priory and cathedral by the pope, at the instance of bishop Ascelin. The ambition and despotism of the monks had now become intolerable. The archbishop of Canterbury had hitherto nominated the bishop of Rochester; Theobald conferred on them the right of electing their own bishop, and they chose his brother, Walter. Gualeran or Waleran, archdeacon of Bayeux, being his successor, soon felt the effects of their newly-acquired power; and, it is said, that he died when on the eve of setting out to Rome, to solicit the pope's permission to eject the regular canons from the priory and introduce seculars. He was a friend to knowledge and virtue; he bequeathed his church a gloss on the psalms, and St. Paul's epistles. His successor, Gilbert de Glanvill, a native of Northumberland, and archdeacon of Lisieux, in France, was actuated by the same principles; and like bishop Nunant, of Coventry, determined on teaching the monks some better notions of justice and humanity. Much more philosophical and judi-

* The words of Gervase, a monk, *(X. Script.)* are very comprehensive; "ecclesia sancti Andreæ cum officinis suis cum ipsa civitate (Roff.) igne consumpta est, et in *cinerem redacta*," A. D. 1179. Edmund de Hadenham, in *Angl. Sac.* says, "Roffensis ecclesia cum omnibus officinis et *tota urbe infra* et *extra muros* secundo combusta est iii idus Aprilis, anno xcvii. ex quo monachi eadem ecclesia instituti sunt." The burning of the *whole* city within and without the walls seems a mere report, magnified by some imbecile alarmist to excite emotion. Many of those conflagrations, particularly in the cathedral, appear to have been only the burning of part of the dress of the images, occasioned by the accidental fall of a candle. No doubt, a lighted taper falling on some virgin's petticoats would electrify the imagination of monks, and hence their bombastic or extravagant statements. Perhaps, also, some of these writers, like Ferdinand VII. of Spain, enjoyed the honourable office of "man-milliner to the Virgin Mary," and the more dreadful they represented the conflagration, the more liberal would be the subscriptions for their relief. It is remarkable, however, respecting the reported fire in 1179, that "no trace of it is to be found in any ancient charter or writings in the *Registrum Roffense*," which contains many events that did occur about that period.

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cious than his lordship of Coventry, he curtailed their power without incurring any papal censures. He stated, that Gundulph had dispossessed the seculars without the sanction or even privity of the Roman see; and that he had given them estates in perpetuity which he could only grant for his own life. The monks, too, on their part, had usurped much property belonging to the see, obtained clandestinely presentations, and swindled many persons, without the connivance or consent of their ordinary. Glanvill required the restoration of this property; yet so obstinate were the monks, that they spent all their money in law, and even melted their god (the silver shrine of Paulinus), to coin more, and retain their plunder. But they were finally compelled to submit themselves to the clemency of their diocesan. As an example, however, of the satanic spirit, which always did, and always will, actuate monks or cloistered men, they endeavoured to prevent the remains of this great and worthy prelate from being interred in the cathedral, in 1214; and being defeated in this attempt, they hastened his funeral, that he might be buried before the papal interdict was taken off the nation, which the demoniacal pope had issued to trample on the neck of the unfortunate English king. Glanvill, indeed, who was chancellor and chief justice, has been truly designated "a vigilant, active pastor, a benefactor to the church and see;" he built a new cloister, furnished the church with an organ, paid a debt of 30*l.* which the monks "had contracted with the Jews to support their unjustifiable contest with him;" and gave them sundry ornaments and books*. He also rebuilt the episcopal

* These were *Bartholomæus adversus Judeos*, and the Pentateuch, in 2 vols. The latter "were a most valuable present, for, strange as it may appear in this learned and enlightened age, there is no small reason to doubt, whether this society, though instituted principally (nominally) for religious purposes, were before possessed of this part of the holy scriptures." The ignorance and illiterateness of the monks are ably discussed in the "History and Antiquities of Rochester;" the rudiments of grammar were only "occasionally" taught, and it is doubtful, from the consistorial acts of bishop Fisher, whether there was a master here, and how far the monks were qualified for such a task. Although Kent has always abounded in philosophers and heroes, yet it "is undeniable the Rochester cloisters are said not to have produced one person eminently learned." Bishop Tanner gives only the names of Edmund de Haddenham and Wm. Dean or de Dene, as authors; but the latter, perhaps, belonged to Winchester: the work of the former is a Chronicle from the Creation to 1307, but all that "does not relate to this church is transcribed from William of Malmesbury;" and Dean's consists of "the annals of this cathedral from 1314 to 1348, or rather the history of bishop Haymo de Hethe." Hence we see, that till the reformation neither literature nor true religion made any advances here. John (prior) wrote a volume of theological questions, which are still preserved in MS. The gift of bishop Hethe to the priory, of decretals, constitutions, &c. although necessary books in that age, cannot raise our opinion of the learning and library of the monks. His directions to the poor in the hospital which he founded at Hythe, to repeat the Lord's prayer and angel's salutation to the Virgin 300 times a day, seem to imply that they would "be heard for their much speaking." It appears very doubtful whether the priory possessed a complete copy of the Scriptures; and bishop Fisher's prosecution of William Mafelde, precentor, for not delivering up a copy of the Gospel translated into English, according to the orders of Wolsey, proves their deplorable condition in this respect. The only method that the precentor had of escaping a severe sentence for this most heinous offence, was by basely betraying the name of his friend who bought him the book; yet so anxious was he to keep and conceal it, that to make it less bulky, he had the gospels bound in one volume and the epistles of Paul in another; 2*d.* was the expense of this

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palace in Rochester, and a mansion at Lambeth, called La Place, since annexed to the bishopric of Carlisle. His successor, Benedict (de Sausetun), was precentor of St. Paul's, and a treasurer to king John, who "destroyed the MSS. carried off the plate and money, and left not so much as one crucifix standing on the altars in the cathedral." Our next prelate was Henry de Sandford, surnamed "the great philosopher*;" he bribed the pope by "offering a *tenth* of all the goods both of the clergy and laity throughout England and Ireland," and thus obtained his assistance to Henry III. against the monks of Canterbury. Richard de Wendover was elected by the monks, and after three years litigation, much to the interest of the papal court, was finally confirmed in the see. From this period we hear no more of either the monks or archbishop of Canterbury having the right to nominate a bishop to the see of Rochester.

We now approach one of the principal epochs in the history of our cathedral, the erection of a new and more potent idol during the prelacy of Laurence de St. Martin. About 1201, William of Perth, a Scots baker, having a taste for travelling, determined on making a tour, then called a pilgrimage, to Jerusalem. Fortunately this adventurer passed by Rochester, accompanied with a servant: how such a person could support one we are not told; but we learn, that either his or some other dead body was found in the vicinity of our city, where it was alleged that he had been robbed and murdered, and that his servant escaped. The monks very humanely interred the corpse, and as it was supposed to be that of a holy pilgrim, some miracles must necessarily be performed by its grave or tomb; this was the more natural, as incessant warfare had augmented public misery and consequently fomented superstition. King John had desolated Rochester, and before his devastation could be repaired or forgotten, "Montford

alteration. Such indeed was the gross ignorance of the monks at the reformation, that all were pensioned, except four that remained, and those in the inferior offices of the church, whereas eight stalls out of 12 were occupied by the monks at Canterbury, under that great patron of learning, Cranmer; and at Norwich five out of six. This is sufficient evidence of the propriety of king Henry's general censure of the monks, in the statute said to be written by that great monarch himself, in which it is designed, that "the endowment they had so long possessed might be turned to a better use than they had made of it; God's word better set forth; children brought up in learning; clerks nourished in the university, and exhibitions for the ministers of the church." That this has been amply realized the most impious bigotry, fanaticism, and superstition dare not deny.

* His pretensions to this title may be appreciated from the sermon which he preached before the archbishop and a numerous assemblage of people at Sittingbourn. After proceeding in his discourse for a time, he suddenly exclaimed in a rapture of joy, "Rejoice in the Lord, my brethren all, and know ye assuredly that of late there departed out of purgatory, Richard, some time king of England, Stephen Langton, archbishop of Canterbury, and a chaplain of his, to go to the divine majesty; and in that day came forth no more than these three from that place of pains. Fear not to give full and assured faith to these my words, for this is now the third time it has been thus revealed to me, and to another man, and that so plainly, as to banish all doubt and suspicion from my mind." It would not be difficult to cite many instances of papal preachers disemboguing much greater nonsense even in the present age.

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earl of Leicester, in 1264, having burnt the bridge, passed the river in the smoke and confusion, while St. Clare advanced into the city at another quarter. The enemy entered the cathedral on horseback with drawn swords (on Good Friday), while the priests and people were celebrating the passion of Christ; and slew many of the monks and citizens, and converted this venerable fane to a filthy stable. To repair the actual dilapidations was the difficulty; the tomb of the Scots baker had attracted the attention of the vulgar. Bishop Laurence instantly determined on availing himself of this circumstance, and "had recourse to a stratagem, which appears to have exceeded his most sanguine expectations." The offerings made at William's tomb were already considerable; he immediately went to Rome, made a florid report of miracles, and, without any difficulty, had the name of the baker enregistered in the papal pantheon, and his holiness granted indulgence for offerings *. This manœuvre effected the reparation of our dilapidated church. The devotees made pilgrimages to this tomb of St. William; and a chapel, which still bears his name, was appropriated to his worship, and also to receive the oblations of the superstitious multitude at his shrine †. "Here, as they say (observes the learned Lambard), shewed he miracles plentifully; but certain it is, that madde folkes offered unto him liberally, even until these latter times." Repairs of the church also began about this period. Ralph de Ross, prior in 1199, commenced covering the cathedral with lead; his successor, Helias, finished it. Mr. Denne (in *Cust. Roff.*) conjectures that the roof of the building was likewise raised by these priors. Helias was considered a person of much influence; he presented king John with a silver cup, value six marks, and gave a horse to the papal legate, John de Salerno, worth 50s. "William de Hoo, sacrist, or keeper of the holy things in this church (and who was elected prior in 1239), rebuilt ‡ the choir (or rather the chancel) with the oblations left at the tomb of St. William. Richard, a monk and sacrist, probably successor to de Hoo, built the south aisle of the choir. Richard Eastgate, a monk, began the north aisle, and friar William of Axenham finished it." Such are the brief memorials relative to the architectural history of this ancient edifice. It is probable that the transepts

* We must, however, commend the bishop's prudence; for of all the pretended miracles performed at this period, not one of them is recorded, and it is probable he wished not posterity to have the means of branding his memory with such palpable impostures.

† "The tomb of St. William is shewn to this day, near the tomb of bishop Merton. It consists of a large stone coffin of Petworth marble, the sides and top are decorated with ancient ornaments, but no trace of any inscription is now discernible. It was a rich fund of wealth to the monks, which continued for almost 300 years."

‡ The expression in the *Regist. Roff.* is "Willelmus de Hoo sacrista fecit totum chorum a predictis aliis de oblationibus Sancti Willelmi;" which Mr. Denne thought, with much probability, rather implied that the eastern transept had previously existed; and the circular arches, which have survived the mania of alteration, and still exist in it, are demonstrative proofs of the fact.

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and choir were altered and vaulted by the persons, and about the period, here specified; but a very superficial inspection of the walls will be sufficient to convince any reasoning observer, that the whole of them must have been built either by the Saxons or by Gundulph. Their great thickness and present shattered condition tend decidedly to prove their Saxon origin. In almost all parts of the existing edifice we can trace remains of Saxon arches, from the east to the west end. Over the pointed arch forming the great east window, which has eight mullions, the remains of a semi-circular one are very distinct, and the effect of this alteration is, that very extensive cracks run through the wall of the east end. The west transept is the part which appears the most modern, or rather which has been most completely modified*. Part of the crypt, also, has been so altered that an intelligent cotemporary writer† has pronounced it to be the work of de Hoo. On the east side of it circular arches still remain, and it is not to be supposed that such arches would have been constructed at a time when it seemed to be a religious duty to have every thing pointed. It may also be observed, as another indication of the great age of this cathedral, that the surrounding ground, by the gradual accumulation of extraneous matter, has considerably risen above the floor of the nave, which is entered by a decent of several steps, and which, if it has not remained stationary, could have sunk but very little. The insertions of pointed arches in the walls are often very clumsily done, and the greater part of them are of the earliest pointed style which was practised in this country. In the interior, like as in Canterbury, it is evident that a partiality still prevailed for the old Saxon ornaments‡, although the fashion of the day was for acute arched apertures, and accordingly we observe the arches generally accompanied with zig-zag, or other broken, instead of continuous mouldings. Here also,

* In the north of the building we may observe how carelessly the alterations were made, by the appearance of a beautiful column, finely carved with lozenges and other ornaments, and laid horizontally in the wall, like any common stone.

† See Brayley's Beauties of Kent, p. 645.

‡ Ducarel acknowledges, in his Norman Antiquities, that the older edifices in that country are quite plain, and consequently very different from Rochester. It appears, indeed, that the Normans were never very distinguished in this department of art, which seems to have been the delight and master-piece of the European people who succeeded the Romans and preceded the Normans, the Saxons and their congeners. Without wishing to detract in the least from the great architectural or "constructive" talents of Gundulph, it must be admitted that the castle of Rochester is beyond all possibility of doubt, a Roman edifice, altered and repaired indeed, but still essentially Roman. We have examined the internal structure of its walls with those of the *maison carree* and amphitheatre at Nismes, the ruins of the Gallien palace at Bourdeaux, numerous ruins in Italy, &c. and traced an analogy of design and conception in the execution of the work, which could not be accidental. It is admitted, that "even within the walls of the great tower or keep of Rochester castle itself, coins of Vespasian, Trajan, and of the Lower Empire, have been found; and in the present ruined walls of the cathedral precinct Roman bricks are seen." Can it be supposed that Gundulph, or any of his successors, placed these coins here? Roman urns, vases, *paterœ*, &c. have often been dug up in the vicinity, accounts of which are to be found in Harris's History of Kent, Thorpe's Custumale Roffense, &c.

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as at Canterbury, slender columns of Petworth marble abound; but many of them are in a state of rapid decay, and others have their beauties concealed by a coat of lime.

Having traced the origin and progress of the architectural alterations in the edifice, and shewn that they were all much too superficial for their extent, and that they contributed materially to impair the strength and durability of the walls, we proceed with the history of the see and of its ecclesiastical affairs, as they appear in the transactions of our prelates to the reformation. If bishop Laurence was successful in an expedient to enrich his church, his immediate successor, Walter de Merton, was equally so in benefitting society. He was twice chancellor, "a munificent patron of this church, obtaining many grants in its favour, especially the manors of Cobhamberry and Middleton, which were annexed to the episcopate; but the convent was not enriched by him. Being a man of discernment, he soon discovered the ignorance and hypocrisy of the monks, and from his own experience might hope that a revival of letters would expose and overthrow those pernicious societies. He accordingly founded a college at the university of Oxford, which bears his name, and is chiefly supported by this prelate's liberal endowments." The members of Merton college*, said to be "the first literary community in this kingdom that had the sanction of a royal charter," still preserve the tomb † of their founder in this cathedral with becoming attention. Bishop de Inglethorp made an unsuccessful attempt to claim the xenium from the prior, and his immediate successor in the see, de Woldham; the latter bequeathed "ten marks towards building St. William's tomb in the church of Rochester, from which it appears that this saint increased in reputation." Prior Haymo de Hethe, aspiring to the mitre, at the death of Woldham,

* "It is difficult, says Chalmers, to trace any regular plan of education, tending to that general diffusion of learning which now prevails, before the foundation of the first college by Walter de Merton, whose statutes afford an extraordinary instance of matured system, and with very little alteration have been found to accommodate themselves to the progress of science, discipline, and civil economy in more refined ages."

† It was originally a marble monument, but perhaps had been injured at the reformation, as we find that the present one was erected in 1538 by Merton college, during the wardenship of the celebrated sir Henry Savile, with a suitable inscription, as "maximorum Europæ totius ingeniorum fœlicissimo parenti." According to Gough, Sepul. Mon. this must have once been a very costly and elegant piece of art, as 40*l.* 5*s.* 6*d.* were paid for its enamelled work. Enamelling flourished in the 12th and 13th centuries, particularly at Limoges, in France, and was much used on tombs, a practice which perhaps might be worthy of revival. In 1662, it was again repaired by sir T. Clayton, after the civil war, when even the tomb of one of the greatest benefactors of the human race that ever lived, could not escape the "*rabie* fanaticorum," as the additional inscription happily expresses it. In 1770 it was again repaired and relieved from a rude coat of white-wash, applied by some modern "beautifier." According to Mr. S. Yate and Mr. A. Wood, this founder's grave was opened in 1659, the portraiture of his body was discovered, his person seen to be tall and proper; in one hand he had a crosier, which fell to pieces on its being touched, and in the other a silver chalice equal to the quarter of a pint. It was sent to the college to be put in the *cista jocalium*, but by the fellows, in their zeal sometimes drinking wine out of it, this valued relic was broken and destroyed.

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and fearing the influence of two competitors, privately sent for the monks of Walton in Suffolk, a cell dependent on the priory of St. Andrew, and succeded in carrying his election by a majority of twenty-six out of thirty-five monks which were present. But another and still greater obstacle arose, the monks, in obtaining their emancipation from the control of Canterbury, soon found that they had only removed their vassalage thence to the papal court. Almost three years elapsed before this able and worthy prelate could procure his confirmation, "under a fictitious plea that the pope (John XXII.) out of his paternal care had provided a successor." Edward II. and his queen Isabella, having taken opposite sides, the former favouring Haymo and the latter her confessor, the pope gladly embraced the opportunity of filling his own coffers; and Haymo's journey to Avignon, to be consecrated, cost him in fees to his holiness above 1441 florins. This sum * was more than one year's income † of his bishopric, and he was obliged to give security for its payment before he obtained the usual bulls from the pope. He and prior Shepey, his successor, in 1343, raised the tower of the cathedral with stone and wood, covered it with lead, and placed four bells in it, called Dunstan, Paulin, Ithamar, and Lanfranc. The following year he caused the shrines of St. Michael, Paulinus, and Ithamar, to be repaired with marble and alabaster, at an expense of 200 marks, having previously devoted 1100 marks to build a refectory. He also built and endowed an hospital for the poor of both sexes (who had once been affluent, and not reduced by their vices), at Hethe, now Hythe, his native town, on the site of his paternal mansion. Lastly, to close his munificence to the monks, he offered at the high altar the georgeous mitre of Thomas Becket, which he had purchased from the executors of the bishop of Norwich, and founded a chantry for two priests to officiate at the altar near the shrine of the Scots baker. Becoming old and infirm, he wished to retire, but was not

* The florin being 3s. it amounted to upwards of 216*l.* The worthy prelate being so embarrassed that he could not support his servants, the clergy of his diocess (as a proof of his merit and their liberality) supplied him with provisions and money, to the extent of 12d. in every mark of the annual value of their benefices. It was 18 months before he could pay the papal exactions.

† "The diocess of Rochester is the smallest in the kingdom, the whole of it being situated in the western division of Kent. It has one archdeacon and 99 parishes included in the deaneries of Rochester, Malling, and Dartford, as that of Shoreham belongs to Canterbury. This bishopric is distinguished not only by the narrowness of its district, but likewise for the slenderness of its revenues. Before the conquest they were not sufficient maintenance for the bishop and four or five secular priests. Gundulph enriched the priory but impoverished the see. In bishop Fisher's time the income amounted only to 300*l.*; in the king's books it is valued at 358*l.* 4*s.* 9½*d.* and like many other ecclesiastical benefices, was then most probably over-rated. In 1559 it did not exceed 207*l.* per ann.; and at present it is about 600*l.* clear yearly value, notwithstanding which, many of the bishops of this diocess may, with great truth, be said to have been inferior to few of their brethren in abilities or learning, and several of them have enjoyed the highest posts both in church and state." Hasted's Kent, iv. 111. This revenue, particularly when subjected to an oppressive income tax, is not equal to the simple interest of the money necessary to educate, support, and qualify a gentleman until he attains the episcopal age.

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permitted. His immediate successors were less distinguished characters*.

John Fisher, a lettered bigot, was said, perhaps erroneously, to assist Henry VIII. in writing against Luther; "he countenanced the maid of Kent in her imposture," opposed Wolsey, refused to sanction Henry's marriage with Ann Boleyn, and finally defended the pope's supremacy. He was imprisoned in 1534 as a rebel, for which the pope sent him a cardinal's hat; but the king, ever prompt and decisive, ordered judgment to proceed, and the head of Fisher, as a traitor †, was placed on London Bridge, in June 1535, before the cardinal's hat could reach it. His successor, Hilsey, was favourable to the reformation, and Burnet has recorded his preaching and exposing, at St. Paul's Cross, the fraudulent tricks with images practised in religious houses, particularly the "crucifix of Boxley, in Kent," called, "the road of grace," &c. Such was the servile state of our church and see previous to the happy reformation, when in April 1540, the priory (valued at £486 : 15 : 5), was dissolved, and in June 1542, the new establishment was incorporated under the title of "The Dean and Chapter of the Cathedral Church of Christ and the Blessed Virgin Mary, of Rochester ‡."

We have now to take a survey of the interior of this ancient edifice in its present condition. The west front has been the admiration of all persons of taste during many centuries; it is to be regretted that the destructive, and we fear irremediable, influence of the atmosphere (assisted by blind zeal), has rendered it almost a splendid ruin of ancient art. The great doorway was formed by a series of nine small columns on the north and eight on the south side, two of which were carved

* Bishop Wellys or Wells, indeed, thought it a kind of idolatry in monks to have any private property, and to deter them from this heinous offence, ordered, that if any monk was found possessed of personal property when dying, he should be denied the privilege of burial among his brethren, and also their oblations and prayers.

† This may be considered the first act of English national independence; as during many centuries the king and legislature of Britain had not, properly speaking, any law to punish dignitaries of the church without some papal sanction. Had justice been executed at any time on men who were truly ministers of the pope, but not of God, nor subjects of the king, this base-born upstart would have hurled his then appalling anathemas at the devoted heads of all those who assisted on such occasion, or perhaps laid an interdict on the whole kingdom, and excited the flames of domestic war. The foreign dignity of cardinal conferred on Fisher, was a proof of English dependence, which no truly English heart could brook for a moment, under any pretext whatever. At present, no British subject dare accept even the nominal honour of knighthood from any foreign state, without previously receiving his majesty's permission, and the most callous bigot or superstitious devotee must acknowledge the wisdom and justice of this law.

‡ The estates of the dissolved priory of St. Andrew were vested in the new protestant institution, consisting of "a dean, six prebendaries, six minor canons, a deacon and sub-deacon (both disused since the reformation, as well as the gospeller and epistoler), six lay clerks, a master of the eight choristers, an upper and under master of the grammar school, 20 scholars, six poor bedesmen (now always wounded seamen), a porter, who was also to be barber, and a butler, with two cooks;" the two latter offices are disused, as no common table is kept. The prebendaries execute in rotation the offices of vice-dean, receiver, and treasurer, and the minor canons those of precentor and sacrist. The dean and chapter have also a chapter-clerk, auditor, collector of the quit-rents, and a steward of their courts, who is likewise counsellor.

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into statues, supposed to be of Henry I. and his queen Matilda. Their capitals, as well as the whole recess of this Saxon arch, are finely decorated with heads, twisted branches, flowers, &c. on the centre is a figure, but whether designed for St. Andrew or the Saviour cannot now be determined. In all the various compartments of this front and its towers, we observe remains of roses, lozenges, &c. sculptured. On descending into the nave * the massy columns, huge circular arches, the elegant triforium, the walls decorated with fret-work, wreaths, crosses, &c. and the more modern flat clerestory windows †, exhibit the various gradations of taste in different ages. The choir, which is "plainly neat," is entered by a flight of steps under the great tower, (the steeple of which was repaired and leaded in 1749), and is ornamented like the other parts of the edifice, with slender columns of Petworth marble. It is said to have been first used at the consecration of bishop Sandford in 1227. In 1743 it was repaired at a considerable expense, receiving new wainscot ‡ stalls, pews, &c. and was handsomely paved with Bremen and Portland stone. In 1791 a very fine new organ was built by Green, the original one, which was called "an old instrument" in 1668, being entirely decayed. The disposition of this cathedral is different from almost all others in England, although it is furnished with two transepts. Here we find no lady chapel at the east end, nor any tradition of its ever having existed there. It is probable, from the directions of Haymo, for two priests to pray for the souls of himself and his successors at the altar where the mass of the virgin was celebrated, near St. William's tomb, that the worship of the Perth baker had completely superseded that of Mary, and that her chapel soon became William's. At the south-east side of the nave, however, is a spacious, but comparatively modern chapel (prior to the dissolution used as the chapel of the infirmary), dedicated to Mary, part of which is now occupied by the consistory court. Opposite the entrance to this chapel, and on the east side of the south end of the western transept, is a strong apartment, having only one window, which was formerly used as a "safe" for all the valuables belonging to the altars in this part of the cathedral, but now degraded into a receptacle for fuel. On the south side of the choir is St. Edmund's chapel. In its south wall are marks of a door which

* At the bottom of the steps is a large stone having an episcopal effigy, supposed to be designed by Gundulph for Tobias. In the middle of the nave also, near the part with pointed arches, is a coarse flat stone, having the figure of an ax, supposed to be for a memorial of Fisher, who was beheaded.

† It appears that all the windows were not completed or glazed in 1447, as a country-vicar that year was ordered, by way of penance, to glaze one at his own expense. Very little painted glass was ever used here, and from a very sufficient cause—the cathedral being so contiguous to a sea-port, where cannon are fired, and the windows are consequently often broken.

‡ Archbishop Herring, when dean, gave 50*l.* to ornament the altar.

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probably opened into an apartment adjoining the dormitory, called the *excubitorium*, where the porter watched and called up the monks to their nocturnal devotions. On the north side of this chapel, in the wall of the choir, is the recumbent effigy of a bishop, supposed to be the monument of John de Bradfield. On its east side is the entrance to the crypt and the vestry of the minor canons. Advancing eastward, is the library and chapter-house, near the entrance of which are two broken tombs of bishops. On the south side of the chancel, and near the altar, are the remains of three rich pointed arches, called the confessional, but more properly altar-seats; near this are the reputed tombs of bishop Gundulph and Inglethorpe. On the north side of the altar are the tombs of Glanvill and St. Martin. The north end of the eastern transept has been generally called the chapel of St. William, which also extends to the north aisle of the choir. The stone steps, which lead thence to the western transept, bear physical evidence of the great multitude which formerly visited this chapel. On the north side of the edifice, between the western and eastern transept, is that vast, massy, square pile of building, called Gundulph's tower, generally believed to be designed for a bell tower (by some conjectured to be for a treasury), for which it seems well qualified; its walls are six feet thick, and its internal area is twenty-four feet on each side. The crypt, which formerly contained nine altars and richly-painted walls, now presents scarcely a vestige of its ancient grandeur. Of the other monuments in this cathedral, their situation will be found in the ground-plan; but of more than ninety prelates who have filled this see, the names of only twenty-three are recorded as being deposited in their cathedral, and even of these, the monuments of only four can be satisfactorily ascertained, namely, Merton, Bradfield, Lowe, and Warner, the latter being ever memorable as the beneficent founder of Bromley college for poor clergymen's widows.

Our first protestant prelate was Dr. Nicholas Heath, and from him to the present day, perhaps no other see in England can exhibit such a diversity of moral and intellectual character in the series of its prelates and deans *. We had Christian martyrs; a bigotted and ruthless assassin†; others who thought of nothing but Christian charity; divines

* A well-merited tribute to the literary pursuits of the late Dr. Dampier, who was 20 years dean, six bishop of Rochester, and about three of Ely, from the elegant pen of the rev. Mr. T. F. Dibdin, appears in his *Biblioth. Spencer.* Bishop Dampier was educated at Eton, and afterwards at King's college; was tutor to the present lord Guildford and his brothers. "He was," says our correspondent, "a strenuous and watchful guardian of the church of England, whose doctrines and discipline he thoroughly understood; and being discreet, dignified, and mild in the discharge of his episcopal functions, not less to be regretted as a friend and supporter of the establishment, than as a brother, husband, and friend." We could say more of his talents and virtues did our limits permit it.

† Who burnt Dr. Rowland Taylor, prebendary; J. Harpole, of Rochester; Joan Beach, of Tunbridge; C. Wade and Margery Polly, at Dartford; but Mr. Wood, baker, in Strood, providentially escaped his murderous hands.

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who embellished the precepts of morality with the finest poetical fancy; and a demagogue, for whose ambition or vanity it is impossible to have any other sentiment than the most sovereign contempt. But all the black crimes of a Gryffith, or demerits of an Atterbury, are happily lost in the never-ending splendour of a Sprat, a Pearce, a Dampier, or a Horsley! It was bishop Sprat who first announced, in his interesting and eloquent "History of the Royal Society," the important truth, "that a higher degree of reputation is due to *discoverers*, than to the teachers of speculative doctrines, nay, even to conquerors themselves;" and hence the superiority of our manufactures, agriculture, and commerce; hence the causes which have made Britain the school of the civilized world. It was bishop Horsley, who, while he applied reason and logic to the higher mathematics and physical sciences, exposed the ignorance and vain dogmatism of the would-be sect-founder, the superficial Joseph Priestley; and, with a force of eloquence and argument rarely combined, defended the ground-work of all Christian faith, and shewed scepticism to be as devoid of common sense as unitarianism is of reason or philosophy. The legislature has decreed, and no doubt deservedly, monuments and honours to our heroes and conquerors; but justice is even-handed to all; and the benefactor of his country and of his species has an equal claim to public gratitude in whatever manner he may exercise his talents.

DIMENSIONS OF THE CATHEDRAL.

External LENGTH, from buttress to buttress, 335 feet. *Internal*, 310, of the nave 150, choir, from the screen, 156; of the western transept, 123, of the eastern ditto 95 feet. BREADTH of the nave and choir, 32 feet; ditto with aisles 68; of the west front 81 feet. HEIGHT of the cieling 55 feet, of the tower and spire 156, of Gundulph's tower about 95 feet.

DESCRIPTION OF THE PLATES.

Plate 1. A distant View of the Cathedral, shewing the South Transept, and part of the Nave and Choir. On the right, in front, is the house appropriated to the master of the free-school; the small pointed door on the left leads to Dr. Strahan's house. The gateway in front is generally called the canons' gate.

Plate 2. The West Front, shewing the ancient Saxon Door, the great West Window, with the finely ornamented Towers that flank it. The church of St. Nicholas appears in the distance.

Plate 3. An elegant Door leading to the Ante-room of the present Chapter-house, which contains the Library. This door is most exquisitely wrought with flowers and figures under rich canopies; those in the head of the arch represent angels, or departed spirits, bound and suffering the torments of fire.

Plate 4. A View of the Cathedral from the N. W.; shewing part of the Nave, the great North Transept, and, beyond it, the Remains of Gundulph's Tower. Part of St. Nicholas Church forms the fore-ground on the left; in the distance is an arched way, leading to the deanery.

Plate 5. A View of the South-eastern Transept, and the present Chapter-house, which is a low modern Room; on the extremity to the right appears the richly ornamented Windows of the ancient Chapter-house and Cloister. The view is taken from prebendary Strahan's garden.

Plate 6, Shews the Cathedral from the South-eastern Transept to its West End; the dwelling house on the left belongs to Dr. Strahan, from whose garden this view is likewise taken.

Plate 7, Is from the Interior of the Chancel, and shews the South-east Transept and its Aisle, and Part of the Choir; the Episcopal Throne, erected at the expense of bishop Wilcock's, appears at the corner of the Choir.

Plate 8. An Interior View, taken from the Steps leading to the Choir; here is seen the N. W. transept, part of the ancient nave, and its two pointed arches of later date.

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INDEX TO ROCHESTER CATHEDRAL.

**** *The italic letters indicate the pages marked at the bottom of the left side; thus,* (*a*) (*b*) *&c. and the letter* N. *for note.*

Augustin, how received at Rochester, *a* N.—Andrew, St. church named after, *b*; cause of this name not being changed, ib. N.; rebuilt, *c*.—Athelstan gave the privilege of coining to the bp. *c*;—Arches, circular, still extant, *i* N.; not ornamented by the Normans, *k* N.—Avignon, expenses at the papal court of, *m*.—Arts and sciences cultivated by the bishops, *q*.—Anhænde's grant to Gundulph, *d* N.—Aisle, north, built, *i*; south ditto, ib.—Atterbury, *a* contemptible demagogue, *p*.

British name of Rochester, *a* N.—Benedictines forcibly placed in St. Andrew's priory, *c*.—Bartholomew's hospital for lepers, *e* N.—Baker, a Scots one, became a valuable idol to the monks, *h*; one in Strood escaped bp. Gryffith's fire and faggot, *p* N.—Becket's mitre, *m*.—Burning of the priory and city, not mentioned in Reg. Roff. *f* N.; of the protestants, *p* N.—Bishops, list of, *r*.—Bells named, *m*.—Bradfield, tomb of, *p*.—Books, present of, *g* N.; persecution of, ib.—Bedesmen, wounded seamen, *u* N.

Christianity promulgated in Rochester before Augustin, *a*; rapid progress of, ib.; martyrs to, *p* N.—Cathedral first built, *b*; often desolated by enemies, ib.; why dedicated to St. Andrew, ib. N.; said to be rebuilt by Gundulph, *d*; but more probably by Ethelred, *d*, *e*, & N.; alterations of, *i*; lights in, *f*; shrines in, *m*; particular character and actual condition of, *u* & *o*; new establishment of, ib. N.—Chapter-house, ancient, built, *e* & pl. 5.—City burnt, *f* N.—Canterbury, archbp. and monks of, nominate bishops of Rochester, *f*.—Cloister built, *g*.—Choir, or chancel, built, *i* & pl. 7.—Castle of Rochester, Roman, *k* N.—Coins, Roman, found, ib.—Crypt modernized, but still has some round arches, ib.—Coal-hole, *o*; see ground-plan.—Concubine, ancient meaning of, *e* N.—Commerce encouraged by our prelates, *q*.—Cardinal, a badge of foreign dependance, *u* N.—Chalice, Merton's, broken, *l* N.—Columns, ornamented, built in the wall, *k* N.—Cloistered persons malign, *g*.

Danes, their incessant ravages, *b*, *c*.—Dampier, bp. his character, *p* N.—Denne, Mr. states Lanfranc's partiality to St. Andrew, *b* N.; assigns the true era of building the present cathedral, *e* N.; supposes the roof to be raised, *i*; and the eastern transept an original building, ib. N.—Delce, lands at, *e* N.—Dimensions of the cathedral, *g*.—Ducarel on Norman antiquities, *k* N.—Discoverers, next to divines, the greatest benefactors to society, *q*.—Deans, list of, *r*.—Door-way of chapter, pl. 3.—Dibdin, rev. Mr. *p*.

Etymology of Rochester, *a* N.—Ethelbert founds a cathedral, *b*; motive for its dedication, ib. N.—Ethelred plunders the church, *b* & *c*; repents and rebuilds it, *d* & *e*.—Education, plan of, by bp. de Merton, *l* N.—Edmund's chapel, *o*.—Enamelling, origin and use of, *l* N.—Earnulph, bp. historian and builder, *e*.

Fires, *f*.—Fanatic madness, *l* N.—Fisher, bp. a tool of the pope, beheaded, *n*.

Gundulph consecrated, *c*; forcibly disinherits the secular canons, ib.; his fortune foretold by lots drawn out of the Bible, ib. N.; repaired the cathedral, ib.; an architect but not a divine, *d*; not really the architect of the cathedral, ib.; his artifices to enrich his priory, ib. N.; his xenium, *e*; founder of an hospital and nunnery, but not always successful in duping persons of their property, ib. N.; his character by Lambard, ib.; did not build the keep of the castle, *k* N.; tomb of, see ground-plan, his tower, *p*.—Glanvill, his efforts to crush monkery, *f* & *g*; his liberality, ib.—Godwyns, bps. rebuilders of the cathedral, *d*.—Green built the organ, *o*.—Grammar school founded, *u* N.

Hoo, W. de, rebuilt the choir, *i*.—Helias, prior, leaded the cathedral, ib.—Haymo de Hethe, bp. orders 300 prayers, *g* N.; expenses of his papal confirmation, *m* & N.; built the tower and put bells in it, ib.; founded an hospital for reduced persons, ib.; ordered prayers for his soul, *o*.—Hilsey, bp. favoured the reformation, *u*.—Horsley, bp. a philosopher and divine, extends science, and defends Christianity against Joseph Priestley, *q*.; merits a national memorial, ib.—Henry VIII.'s just censure of the monks, *h* N.—Horses, price of, *e* N.—Herring, archbp. repairs altar, *o* N.

Justus, a Roman missionary, first bp. of Rochester, *b*; first English prelate from whom the pope demanded obedience, ib.—Images, dress of, burnt, *f* N.—Idol made of a corpse and tomb, *h*.—Ithamar, shrine of, *m*.—Idolatry, *a* N.; singular kind of, *u* N.—Independence, English national, first instance of, *u* N.

King John plunders the cathedral, *h*.—Kyneferde, bp. allowed to coin money, *c*.—Kent, a county of philosophers and heroes, *g* N.

Lambard, the most judicious etymologist, *a* N.; his character of Gundulph, *e*; and of William's miracles, *i*; patronizes and aids Gundulph, *c* & *d*.—Laurence, bp. erects the tomb of the supposed Perth baker into an idol, *h* & *i*.—Lot, *c* N.—Lady-chapel, none here, *o*.

Malling granted to bp. Burrhic, *c*; nunnery at, *e* N.—Man-milliner to the Virgin Mary, officer of, *f* N.—Mafelde, precentor, persecuted for having a translation of the Testament, *g* N.—Michael, St. shrine of, *m*.—Mary, worship of, never successful in Rochester, *o*.—Monuments, *l* N. & *p*.—Martyrs, protestant, *p* N.

Oxford, Merton college in, *l*.

Popes' exacts obedience, ib. N.—Paulinus, shrine of, melted by the monks, *g*; repaired, *m*.—Petworth marble, *o*.—Pearce, bp. a classical writer, *p*.—Plates, description of, *q*.—Priors, list of, *r*.—Purgatory, souls escaped from, *h* N.

Rochester, castle of, only repaired by Gundulph, *k* N.; diocese very small, *m* N.—Revenue, episcopal, very inadequate, *m* N.—Reformation and new establishment, *u* N.

Saxon arches and ornaments in the church, *k* & N.—Sprat, bp. an elegant writer, *q*.—Sandford, bp. his curious revelation and sermon, *h* N.

Tobias, bp. built St. Paul's porch, *b*; supposed effigy of, *o* N.—Taylor, dr. R. burnt, *p* N.

William I. his legacy, *d* N.—William of Perth, fable of, *h*; his miracles, &c. *i* & N.; his chapel, *o*; worship of, supersedes that of Mary, ib.—William of Axenham built the aisle, *i*.

Xenium, what, *e*.

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ROCHESTER.

BISHOPS.

Justus 604
Romanus 624
Paulinus 633
Ithamar 644
Damianus 656
See Vacant Five Years
Putta 669
See Vacant.
Quichelm 676
Gebmund 681
Tobias 693
Aldulph 727
Dun or Duina 741
Eardulph 747
Dioran or Diora 778
Wermund 788
Beornmod or Beornred 800
Tadnoth 841
Bedenoth
Godwyn I. 831-851
Cuthwolf 868
Swithulf 880
Buiric 898
Cheolmund
Chineferth or Kyneferde
Burrhic 945
Alfstane 955
Godwyn II. 985
Godwyn III.
See Vacant
Siward 1058
Ernost or Arnost 1076
Gundulph 1077
Rodolph or Ralph 1108
Earnulph 1115
John 1125
John, bishop of Say 1137
Ascelin 1142
Walter 1147
Gauleran or Waleran 1182
Gilbert de Glanvill 1185
Benedict 1215
Henry de Sandford 1227
Rich. de Wendover 1235-8
Law. de St. Martinu 1251
Walter de Merton 1274
John de Bradfield 1278
Thos. de Inglethorp 1283
Thos. de Woldham 1291
Haymo de Hethe 1316-9
John de Shepey 1352
William Wittlesey 1361
Thos. Trilleck 1364
Thos. Brinton 1372
Will. de Bottlesham 1389
J. de Bottlesham 1400
Richard Young 1404-7
John Kemp 1419
John Langdon 1421-2
Thomas Browne 1435
W. Wellys 1436
John Lowe 1444
T. Scot (of Rotherham) 1468
John Alcock 1472
John Russel 1476
Edmund Audley 1480
Thomas Savage 1493
R. Fitzjames 1497
John Fisher 1504
John Hilsey 1535
Nicholas Heath 1540
Henry Holbeach 1544
Nicholas Ridley 1547
John Poynet or Ponet 1550
John Scory 1551
Vacant Three Years.
Maurice Gryffith 1554
Edm. Allen (elect.)
Ed. Gheast or Guest 1559
Edm. Freake 1571
John Piers 1576
John Yonge 1577
William Barlow 1605
Rich. Neile 1609
John Buckeridge 1610-1
Walter Curle 1628
John Bowle 1629
John Warner 1637
John Dolben 1666
Francis Turner 1683
Thos. Sprat 1684
F. Atterbury (exiled in 1723) 1713
Samuel Bradford 1723
Jos. Wilcocks 1731
Zachary Pearce 1756
John Thomas 1774
Samuel Horsley 1793
Thomas Dampier 1802
Walker King 1809

PRIORS.

Ordowin 1089
Earnulph 1090
Ralph 1115
Ordowin (restored)
Litard
Brian 1145
Reginald 1154
Earnulph II.
Wm. de Borstalle
Silvester 1177
Richard
Alfred 1182
Osbert de Lepella 1189
Ralph de Ross 1199
Helias
William 1222
R. de. Derente 1225
Will. de Hoo 1239
Alex. de Glanville 1250
John de Renham 1252
Thos. de Woldham 1283
Simon de Clyve 1291
Renham (restored) 1292
T. de Shuldeford 1294
John de Greenstreet 1301
Hamo de Hethe 1314
John de Westerham 1320
John de Spedhurst 1321
John de Shepey 1333
Rob. de Suthfiete 1352
John de Hertlesse 1361
John de Shepey 1380
W. de Tunbrigg 1419
John Clyfe 1447
John Cardone 1448
William Wode 1465
Thomas Bourne 1480
William Bishop 1496
Will. Frysell 1509
Laurence Merewoth 1533
W. Boxley or Philips

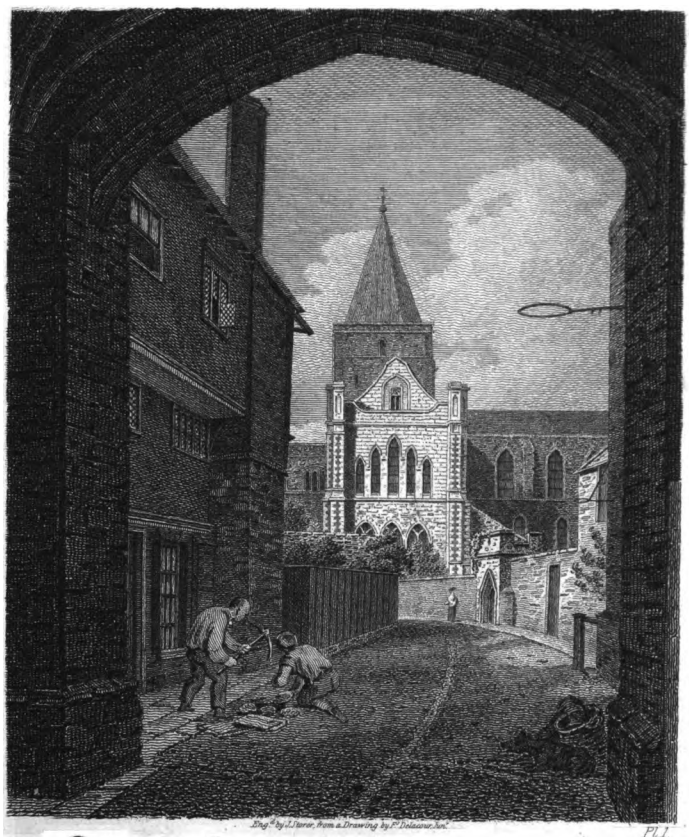
DEANS.

Walter Philips 1540
Edmund Freake 1570
T. Willoughby 1574
John Coldwell 1585
Thos. Blague 1591
R. Milbourne 1611
Robert Scott 1615
Godfrey Goodman 1620
W. Balcanquell 1624
Henry King 1638
Thomas Turner 1641
Benj. Laney 1660
N. Hardy 1660
Peter Mew, 1670
Thos. Lamplugh 1672
John Castilion 1676
Henry Ullock 1689
Samuel Pratt 1706
Nich. Clagget 1723
Thos. Herring 1731
W. Barnard 1743
John Newcome 1744
W. Markham 1765
Benj Newcome 1767
Thos. Thurlow 1775
Richard Cust 1779
Thos. Dampier 1782
Samuel Goodenough 1802
W. Beaumont Busby 1808

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Pl. I.

Rochester Cathedral from the Canons Gate.

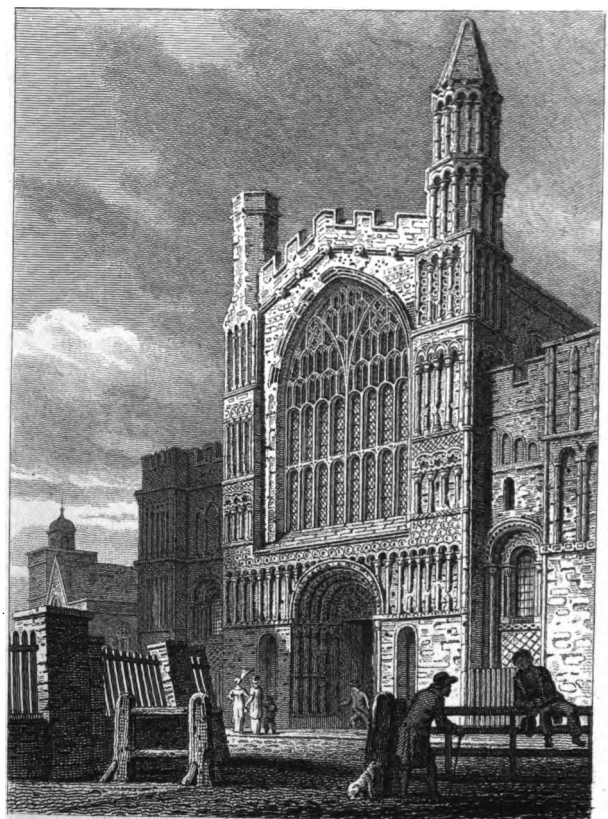
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Pl. 2.

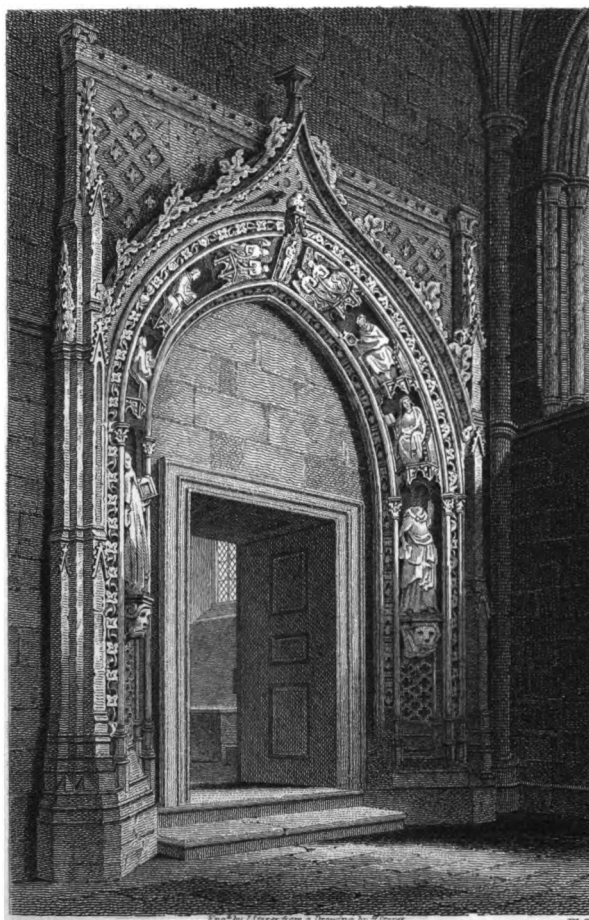
West Front, Rochester Cathedral.

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Entrance to the Chapter House, Rochester Cathedral.

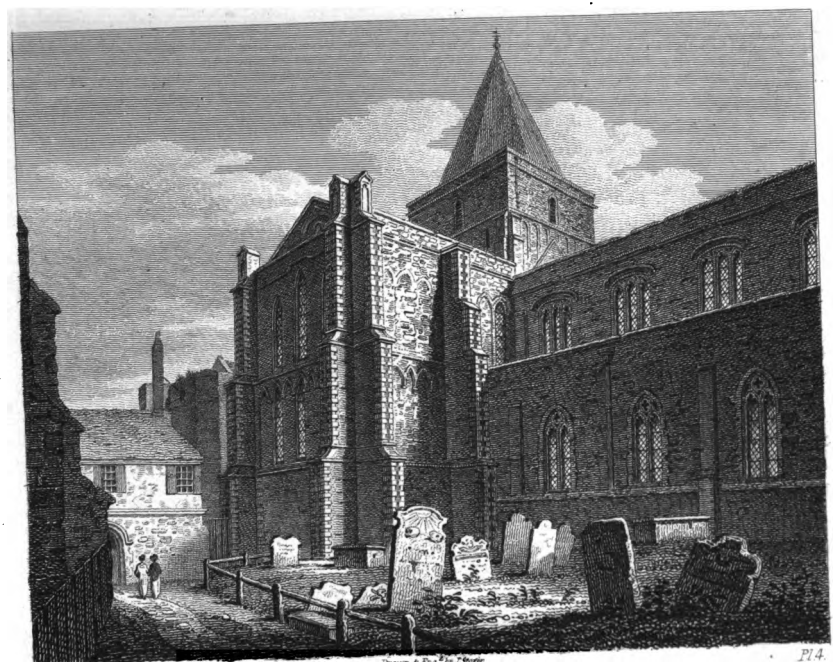
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N.W. View of Rochester Cathedral.

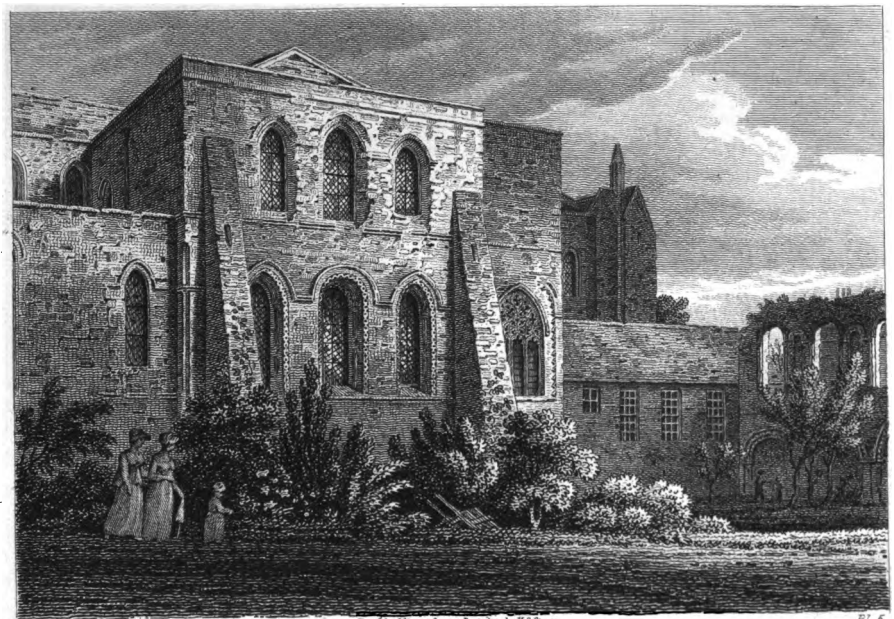
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S. Eastern Transept Rochester Cathedral.

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Pl. 6.

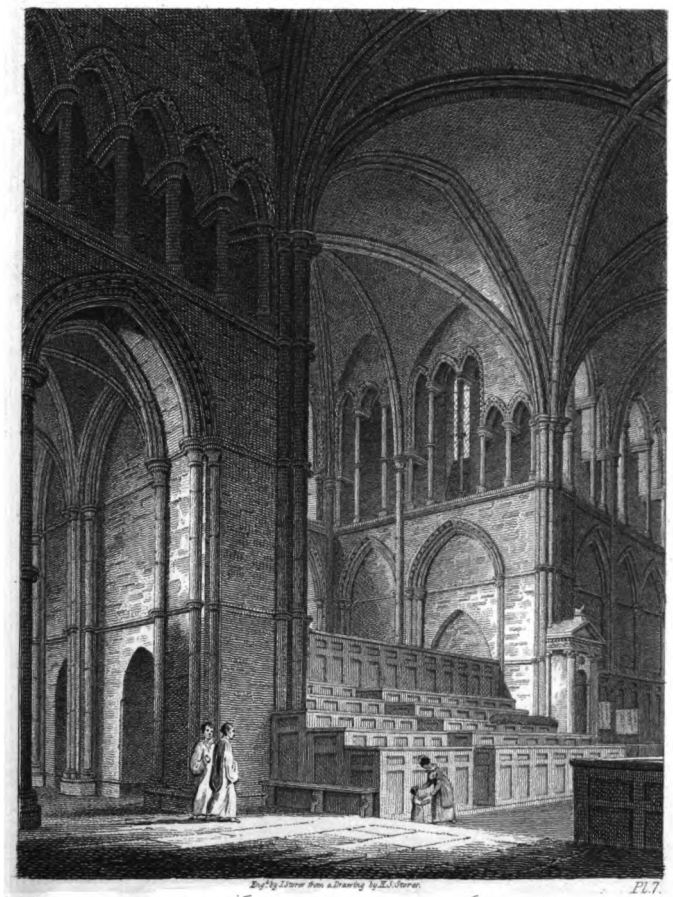
S.E. View of Rochester Cathedral.

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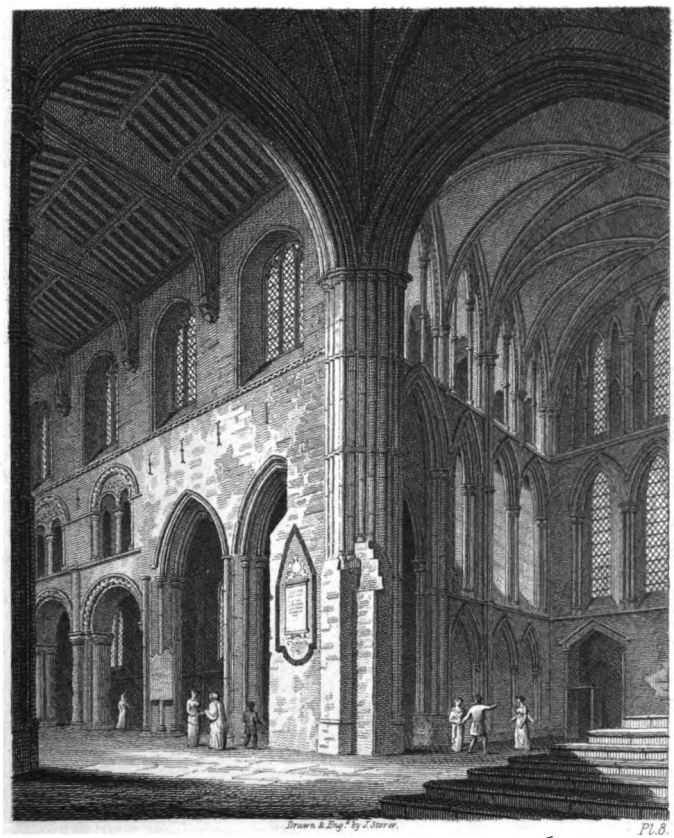
Part of the Choir, Rochester Cathedral.

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Part of the Nave & Trancept, Rochester Cathedral.

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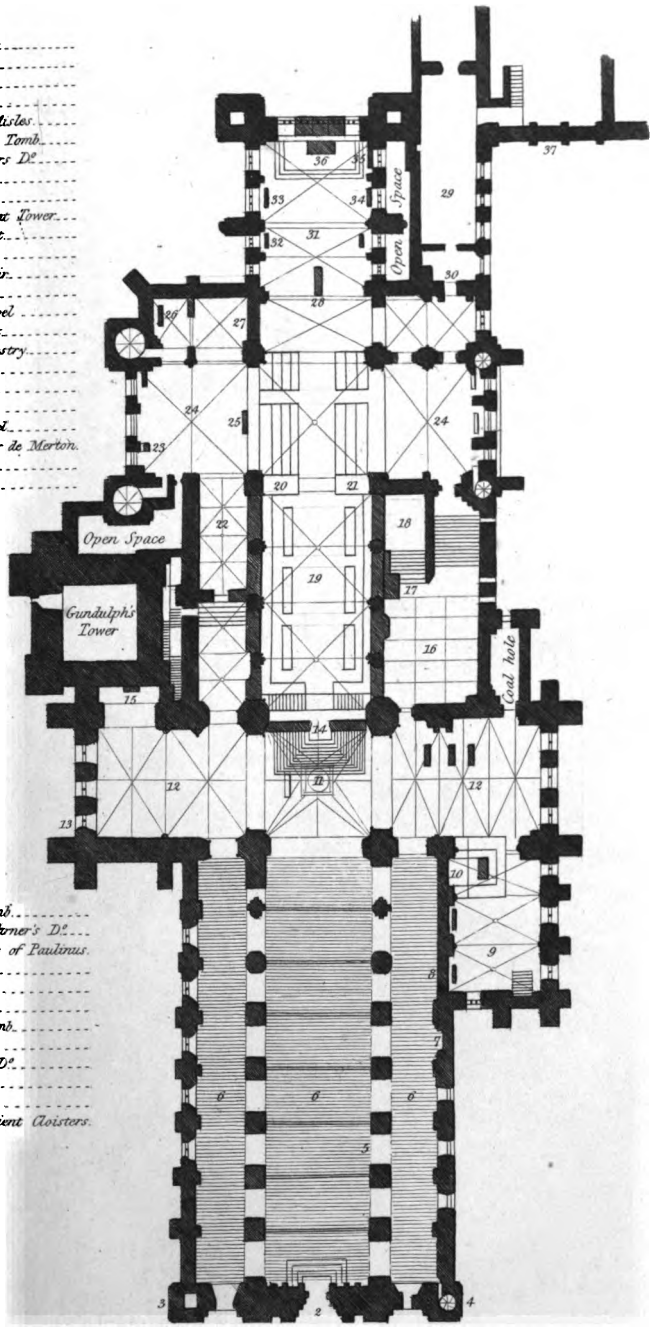
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ROCHESTER CATHEDRAL.

Shewing the groining of the Roof.

2 _ Great West Door
3 _ N.W. Tower
4 _ S.W. D°
5 _ Font
6 _ Nave and Side Aisles
7 _ Dame Hennikers Tomb
8 _ Lord J^no Hennikers D°
9 _ S^t Mary's Chapel
10 _ Consistory Court
11 _ Centre of the great Tower
12 _ Western transept
13 _ North entrance
14 _ Entrance to Choir
15 _ D^r Ceasars Tomb
16 _ S^t Edmunds Chapel
17 _ Way to the crypt
18 _ Minor Canons Vestry
19 _ Choir
20 _ Pulpit
21 _ B^p's Throne
22 _ S^t Williams Chapel
23 _ Tomb of B^p Walter de Merton
24 _ Eastern transept
25 _ B^p Lowe's Tomb



26 _ B^p Warner's Tomb
27 _ Arch-Deacon Warner's D°
28 _ Stone for Shrine of Paulinus
29 _ Chapter House
30 _ Entrance to D°
31 _ Chancel
32 _ B^p Glanville's Tomb
33 _ B^p Lawrence D°
34 _ B^p Englethorpe D°
35 _ B^p Gundulph D°
36 _ Altar
37 _ Remains of Ancient Cloisters

Drawn by W^m Espin Jun^r

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HISTORY AND ANTIQUITIES

OF THE

CATHEDRAL CHURCH

OF

Salisbury.

THE diocess of Salisbury is of great antiquity, and most probably derived its origin from the primitive British Christians. The first see was at "Shireburne," after the tonsure controversy had subsided. Ina, king of the West Saxons (whose excellent code of laws has been preserved to the present day), feeling the necessity of rendering his subjects truly religious, resolved to increase the number of bishops. After the death of Hedda, bishop of Winchester, about 702, he divided that see into two bishoprics, and selected Sherborn for the see of the new diocess, which was to extend over the counties now called Dorset, Wilts, Somerset, Devon, and Cornwall. The pious and learned Aldhelm or Adelme, said to be king Ina's nephew, and by Capgrave his son, was appointed the first bishop of Sherborn in 705. The talents, learning, and virtues of this prelate were well calculated to give importance to his see, and shed a lustre on the holy religion which he professed *. Unfortunately he lived to occupy it only four years, and was succeeded by Fordhere. A succession of respectable prelates †

* We pass over the ridiculous miracles of lengthening timber-beams, &c. ascribed to Aldhelm, to notice his style, which is happily characterized by Malmesbury, in a manner worthy a modern and philosophical critic: his writings, observes this learned monk, "have less liveliness in them than required by critics, who estimate style highly, but set little value upon sense: unreasonable judges, not knowing that the modes of writing vary with the manners of nations, as the Greeks are wont to write with a closeness of language, the Romans with a splendour of diction, and the English with a pomp of words. In all the ancient charters we may perceive how much delight is taken in certain abstruse words derived from the Greek. Aldhelm, however, acted with more moderation; he used exotic words only seldom, and of necessity, introducing his sound sense in the garb of eloquence, and decorating his most violent assertions with the colours of rhetoric; so that, on a full consideration of him, you would at once think him to be a Greek from his smartness of style, swear him to be a Roman by his neatness of diction, and understand him to be an Englishman from his pomp of words."

† Among them Ealkstan or Alfstan is distinguished as a great warrior, who conquered the kingdoms of Kent and of the East Saxons for Egbert, fighting always victoriously against the Danes, or whoever opposed him. Godwin says that he basely set up Ethelbald against his father Ethelwolf, and obliged the latter to divide the kingdom with his son. This is a serious charge; yet when we remember that the deceased Athelstan (according to Whitaker, this prince had only turned hermit, and was called St. Neot), a *natural* son of Ethelwolf, had previously enjoyed the same power, instead of censuring the bishop we should rather applaud him for exalting the respectability of a legitimate son, and thereby marking his attention to moral character. It is said, that he held this see fifty years. Asser, another bishop of this see,

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filled this see till 898, when it remained vacant seven years. Edward the Elder having obtained absolute possession of the throne, determined to improve the religious state of his people, which had suffered much by the Danish invasions, and with Plegmund, archbishop of Canterbury (and formerly divinity-reader to king Alfred), called a synod, in which it was decreed that the province of the West Saxons should be divided into seven bishoprics *. The good archbishop, about 905, accordingly consecrated bishops for Cornwall, Devon, Somerset, and Wilts, in addition to those previously established. The see of Wilts was occasionally at Sunning and Ramsbury, but chiefly at Wilton. It had ten bishops; Hermann de Lotharingia was the eleventh, when the see of Sherborn becoming vacant, he united it to Wilton. The conduct of this prelate, who was a native of Flanders, and chaplain to Edward, exhibits a curious mixture of caprice and ambition. Although raised to rank and honour, he became discontented, petitioned the king, and had almost obtained the removal of his see from Wilton to Malmesbury. The abbot and monks strenuously opposed the measure, and engaged earl Godwin to prevent it in the cabinet council. The haughty Fleming then pettishly resigned, or rather abandoned (in 1055 Bromton, 1050 Higden) his episcopal charge, went to the continent, and became a monk of St. Bertin, where he remained three years. Time, however, and an ascetic life, soon brought him to reason †.

who, according to Godwin and Isaacson, was consecrated in 879, and died in 883, has been supposed to be the same as Asser, archbishop of St. David's, who was consecrated in 905 or 909. This Welsh prelate was certainly the author of Alfred's life; and the Annals, published in his name, in which a sentence occurs, stating that an Asser, bishop of Sherborn, died in 909. "The mention of his death in *his own* Annals," observes Whitaker, Life of St. Neot, "proves that Asser undeniably *not* to be himself." Nevertheless Stevens, in his additions to the Monasticon, Dr. John Smith, appendix to Bede's Eccle. Hist. and many other writers, very improbably pretend that it is the same person, the bishop of Sherborn and the annalist. Godwin, with more probability, mentions the opinion that the former was chancellor to the latter, and that they were relations. It is however very incredible that our Asser lived till 909, as Swithelm succeeded him in 884, and afterwards travelled into the East, where the apostle Thomas had preached the gospel, and brought thence many precious stones. He was succeeded in 889 by Ethelwald, or Ethelward, a younger son of king Alfred. Asser Menevensis appears by his Annals to have lived to 914. The Wilton prelate, Brithwold, is also mentioned by Malmesbury, as redeeming some lands from the crown for Glastonbury abbey, when the sum stipulated being deficient a penny (*obolus*), he "magnificently threw his own ring into the mass, after exhibiting the workmanship upon it, to shew his zeal for the abbey."

* Malmesbury says, *quinque episcopos pro duobus facere*, only five bishoprics made out of two; but he omits to mention that Sussex now formed a part of the West Saxon territories, and that Chichester should have been included. He gives Athelm or Adelme to Wells, Edulf to Crediton, Athelstan to Cornwall, Fidestan or Frithstan to Winchester, and Werstan to Sherborn, but overlooks the appointment of Ethelstane to Wilton; which either took place at the same time, or very shortly after, although Warton says in 910.

† The manner in which this effect is expressed by an abbot, clearly shews what were the feelings of monks in all ages, and how absurd were their pretensions to contentment, which is a necessary precursor to all pious duties. "Sed (observes Bromton, writing from personal experience and observation), ut *sæpe* fit in talibus, repentino impetu religionis *frigescente*, Hermannus rediit." After stating this usual and natural consequence, the cooling of a religious fit, he relates the causes abovementioned, which contributed to bring this worthless prelate to our country again. Aldred, bishop of Worcester (who was translated to York), managed the concerns of his bishopric during his absence. Some authors, and among them the writer of

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Accustomed to the luxuries of a court, and the obsequious attention of flatterers, the homely familiarity of a foreign convent were not well adapted to soothe his perturbed mind. The report, it is said, of Godwin's death * having also reached him, he no longer hesitated in returning to England. Again possessed of his bishopric, and Elfwold bishop of Sherborn dying †, he claimed the royal promise to unite Wilton and that see. This furnished him with a change. Wilton, however, for amenity of situation, well deserved the honours it enjoyed of being a royal burgh and a regal residence ‡. But Sherborn was doomed to share the same fate as Wilton, and ceased in a few years to be the seat of a prelate. The apparent causes of its becoming a see, as being the retreat of a hermit §, and most probably one of the places to which the early British Christians had retired, perhaps rather contributed to hasten than retard its fall. Hermann eagerly availed himself of the decree of 1075, for removing episcopal seats from villages to large towns, and transferred his see from Sherborn to

OLD SARUM, the *Sorbiodunum* || of the Romans, and the Searobyrig or Searisbyrig of the Saxons. The clergy justly murmured at the change; and besides complaining of the bleakness of the situation, and the want of water, they compared their cathedral church, im-

the *Antiquitates Sarisburienses*, have called Aldred bishop of Winchester; but there being no such name of a bishop in that see, a modern author has thought proper to question the fact entirely. A reference to the original writers, *X Scriptores*, instantly removes this error.

* Godwin died of a surfeit, or was suffocated by a piece of meat, at the table of king Edward, in 1053, so that the period of his death renders it difficult to reconcile with that of the report reaching Hermann in France. The fact however of this prelate's enacting the fool and knave, by running away, appears unquestionable.

† The exact period of Elfwold's death is doubtful; it seems to have been between 1050 and 1058.

‡ Alburga, the sister of Egbert, founded a monastery in Wilton, and occasionally resided there when the king himself was at Sarum.

§ This spirit of sequestration, or retirement, prevailed equally among the Saxons as well as the Britons. St. German's was chosen for the Cornish see, while Leskard was the capital. David, bishop of Caerleon, in the sixth century, removed his see to the village, now called St. David's, on a peninsular extremity of Pembrokeshire, exposed to the Atlantic ocean. In like manner Sherborn was raised to prelatical dignity. Its Saxon name, *Scire burn*, means a clear brook (or *burn*, in the northern dialect), and therefore agreeable to the pastoral fancy of a hermit. Abbot Myer told Leland, that "he had redde in Latine bookes of his house, that Sherburne was callid *Clare Fons*." It was also called *Fons Argenteus*, as appears by the following curious extract, furnished by the same author. "Offa, rex Est-Anglorum peregre proficiscens, ad cognatum suum Alkmundum, in Saxonia (Wessex as opposed to Mercia) commorantem, pervenit, ibique Edmundum ejus filium in hæredem adoptavit." Ex vita Edwoldi fratris Edmundi. "Edwoldus *vitam heremiticam* duxit apud Fontem Argenteum in Dorsetshir." Doubtless the cell was that noticed by Leland: "St. John hermitage by the mille, now down." As to the cathedral, which was converted into an abbey church, that part of it had only a *thatched* roof, should not be allowed to detract from the real grandeur of the edifice. A century before Leland's visit, *i. e.* about 1440, "a preste of Al-Halowis shot a shaft with fier into the toppe of that part of S. Mary chirch, that devidid the est part that the monkes usid, from (that which) the townesmen usid; and this partition, chauncing at *that* tyme to be *thakkid* yn the rofe, was sette a fier; and consequently al the hole chirch (the lede and belles melted) was defacid."

|| "In Sorbiodunum we recognize the Celtic words *Sorbio* dry, and *dun* a city; and in the more modern appellation of *Searbyrig*, the Saxon words *Sear* dry, and *byrig* a town, so that Romans and Saxons designated it the *dry city*." See Sir R. C. Hoare's *Ancient Wilts.* a superb work, which unfolds with unequalled fidelity the primitive history not merely of a province, but of the whole nation with respect to the arts and implements of civil life.

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mured within a vast and strong fortress, to the ark of God shut up in the temple of Baalim. Hermann being a foreigner, had none of that intuitive wisdom which natives generally possess in adopting their buildings to the peculiar climate, and therefore founded his cathedral church on a hill exposed to the inclemency of the weather, and inside of a fortification also, instead of the valley, which was protected by a castle, sheltered from the winds*, and watered by a clear stream, meandering over a fertile soil. He did not, indeed, live to finish the edifice he began, but died either in 1076-7 or 8. Osmund, a Norman baron, created earl of Dorset and lord chancellor, was his successor. He completed the church began by Hermann, and endowed it with considerable revenues, which are specified in a charter dated at Hastings, April 5, 1091, confirmed by William Rufus, and signed by seven counts, the archbishop, nine bishops, and nineteen other persons, in all thirty-seven, and not *three*, as has been erroneously stated. This charter is piously issued in the name of the Holy Trinity, while Osmund modestly styles himself merely "bishop of the church of Salisbury," he "canonically grants for ever" several towns, the church of Sherborn, &c. the "church of Salisbury with its tenths and appendages, and two and a half hides of land † in the same town, &c." "a moiety of every oblation which shall be offered upon the principal altar ‡, except the ornaments, and the whole oblations of the other altars," &c.

On the fifth of April, 1092, Osmund, assisted by the bishops of Winchester and Bath, dedicated the new church. It is said that the belfry being burnt by lightning §, was deemed an ill omen of the

* A very just apprehension of the winds appears to have been felt by the people of the west of England in all ages, and this awakened their natural sagacity to contrive how to evade them. "When the Britons of Cornwall," observes Whitaker, "first fixed a church upon a site, they did as the Britons and Saxons of Cornwall equally do to this day, overlook all fear of dampness in the predominating dread of winds: they therefore chose a ground sheltered from the winds, though it was moist in itself, for the position of their church; and the Saxons chose another more moist, but more sheltered, for their college." In the erection of the present cathedral of Salisbury, this indigenous consideration has had due influence.

† All the estimated quantities of land in a hide are totally incompatible with this statement; we must therefore adopt the ingenious Mr. H. P. Wyndham's opinion, as expressed in the learned and critical preface to his translation of "Wilescire from Domesday Book," that it is an uncertain portion of land worth annually twenty Norman shillings, and therefore varying in extent according to the quality.—Walter de Eurus, d'Eureux, or Devereux, owned the castle, and perhaps sold to Osmund the land here given.

‡ "Before the time of pope Gregory called the Great, the dead were always buried out of the town; but saying mass for the dead being then invented, sepulture became the source of great gain, as every one left largely to have masses said to pray his soul out of purgatory; the better to secure these fees, the clergy made burial grounds round the churches. The principal altar was called also the high altar, and dedicated to the patron saint, as this of Sarum was to the Virgin Mary, the offerings here were more sumptuous than others. By ornaments, we are to understand things for the use of the church, as plate, images, crucifixes, ampuls, candlesticks, basins, biers, vestments, pixes, crosiers, mitres, chests of relics, philatories, tabernacles, chalices, censers, chrismatories, copes, chesables, altar-cloths, serta or garlands, buckles," &c.

§ Perhaps this is a mistake, as it has been erroneously stated that Knyghton says the *steeple* was blown down, whereas he explicitly mentions only the roof, *tectum*, not *turris*. "This year the tower (turris) of Wynchcomb church was struck with lightning, it perforated the walls, knocked down the head of a crucifix, and (most impiously) broke the right thigh of an image

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church's stability; and Knyghton states that the roof was blown off the fifth day after its dedication. Every thing, indeed, conspired to make an impression on the mind that it could be only a temporary place of worship, notwithstanding its elegance and the immense sums which subsequent prelates bestowed on its decorations. The famous Petrus Blesensis, of transubstantiation notoriety, who wrote about sixty years after its erection, bestows on it his obtestatory denunciation. "Sarum is a place exposed to the wind, barren, dry, and solitary; a tower is there, as in Siloam, by which the inhabitants have for a long time been enslaved. The church of Sarum is a captive on a hill; let us therefore, in God's name, go down into the level, where the valleys will yield plenty of corn, and the champaign fields are of a rich soil." This city, however, flourished for several years. That it was one of the most powerful and populous places in England at this period must be inferred, from the circumstance that king William summoned here, in 1085, all the estates of England and Normandy, archbishops, bishops, abbots, counts, barons, knights, &c. to swear allegiance * to him. Osmund completed his work by placing secular canons on the foundation, and in order to have them enlightened, learned, and pious men, wrote books for their instruction, and the service of his church, particularly the "*Ordinale secundum usum* † *Sarum*," transcribed others, and, it is added, with his own hands bound and illumined several to form a library. He died in December 1099, and to sate the avarice of a miser, pope Calixtus III. his name was deified ‡ in 1457.

of Mary! The church was then filled with fetid vapours, when the monks with holy-water and relics of saints (as potent spells as any of Macbeth's witches) made processions round it. In London more than 600 houses and several churches were injured by a hurricane. In the church of *Arcubus* two men were killed, and six rafters of the church were driven into the ground, so that scarcely a sixth part of them appeared. The same tempest *(turbo)* blew off *(dejecit)* the roof *(tectum)* of Salisbury church, the fifth day after Osmund had dedicated it." *X Scrip.* p. 2364.

* This, said Blackstone, in the first editions of his Commentaries, "seems to have been the era of formally introducing the feudal tenures by law (after compiling Doomsday Book), and probably the very law thus made at the council of Sarum is that which is still extant," enacting that all freemen shall swear on their fealty, &c. to be faithful to the king, &c. But military tenures were previously introduced, which proves the correctness of the lord chief justice Ellenborough's remark, that the "Commentaries" made their author a learned judge, rather than a learned judge the "Commentaries." Feudal tenures existed under Edward Confessor, and were the result of necessity, the mere consequence of incessant wars, and not any great invention or grand system of policy introduced by the Normans.

† In justice to Osmund's fame it must be observed, that he was not author of *all* the devotional books in the use of Sarum. The *Horæ B. Virginis, Breviarum* and *Missale* contain many absurd and even scandalous sentences, such as the story of the devil and St. Bernard, the nonsensical prayer for "ardor without discretion," the prayers to St. Wilgefortis, to the 11,000 maids, to Mary, to Apollonia for the tooth-ach, Sigismund for fevers, Sebastian and Roche for the plague, the amorous addresses to Miss Etheldreda, &c. &c. See "Reflexions upon the Devotions of the Roman Church," with translations of the prayers, hymns, &c. 8vo. 1674, a work of considerable merit; and he must be a very insensible man, or more influenced by prejudice than piety, who would not occasionally either smile or sigh in perusing it.

‡ An interesting account of the miracles ascribed to him, and the correspondence with the pope respecting his canonization, will be found in Mr. Dodsworth's work, extracted from the records preserved in the chapter. It furnishes some curious additions to the history of human credulity and knavery, as well as facts demonstrating the cupidity, to say no worse, of the

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Roger, a Norman, succeeded. He was a curate to a small church, in the vicinity of Caen, when prince Henry, being out on a military enterprise, accidently entered the chapel, and with his companions heard him say mass. Roger, who knew something of soldiers' dispositions at church, read* the prayers so very expeditiously, that mass was ended before some thought it well begun. All applauded so dextrous a priest, and the prince, pleased with the circumstance, desired him to follow the camp, with which he cheerfully complied. Roger possessed little learning, but considerable subtilty and adroitness, and was therefore very successful in whatever he undertook. So perfectly did he acquire his master's esteem, that when Henry came to the throne, he declared that "Roger would sooner be tired of asking than he of bestowing." Lands, churches, prebends, and whole abbeys were given to him; he became his chancellor, and bishop of Salisbury. The office of chief justiciary, he modestly refused, till persuaded to it by the other bishops. He thus acquired great wealth and influence †. The king, advancing in age, required an oath of allegiance to his daughter, the empress Maud, which our bishop and the other nobles willingly tendered. He died soon after, and Roger, forgetting his oath to his benefactor, assisted in raising Stephen to the throne. For this he has been accused, and with apparent reason, of gross ingratitude and perjury. His apology, which may satisfy a papal casuist, is, that Maud engaged not to marry without the consent of the states, which she did not perform, and thereby forfeited their allegiance. At this period, however, the crown of England was rather elective than hereditary, consequently our prelate was under no obligation but his oath. The subsequent conduct of Stephen, a brave and generous warrior, seems an "equivalent" ‡ to the bishop's error in this case; for although he acted some years entirely by his advice, and raised his relations, one to be the treasurer, and another chancellor of England, he treated our prelate with ingratitude and cruelty in his old age. A dispute arose between bishop Roger's servants and those of the earl of Brittany; our old prelate and his relations were summoned

court of Rome. This trade was the staple manufacture of the papal dominions. The Rev. Mr. Bowle, Archaeolog. ix. 39-44, has given some particulars of Osmund's deification.

* This practice still continues in Spain, and even in Portugal. A poor Spanish chaplain will read over the prayers and perform the whole ceremonies of the mass in eleven minutes and a half! for this he receives a *peseta* (about 10d.), and proceeds to something else. This is called public worship, and it is certainly as innocent as loitering over the prayers (which are all read in a low and inaudible voice), and occasionally gloating at the women who attend the mass.

† "He constructed (says Leland) the castle of de Viass (Devizes) and Sherborn;" the latter was esteemed one of the first in Europe, and began one at Malmesbury. He brought his brother [rather his nephew, although Wikes, almost his cotemporary, calls him brother] "Alexander from France, and made him bishop of Lincoln;" this friend emulated him "in building the superb castles of Newark, Lefford, and Banbury."

‡ See lord Halifax's "Anatomy of an Equivalent," which now merits particular attention.

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before the king; they all appeared except Nigell, bishop of Ely, who retired to Devizes, and fortified himself in the castle. This aggravated the evil; the king immediately carried bishop Roger and the chancellor, his natural son (for bishops in those days might have mistresses * but not wives) to Devizes, and there threatened to hang young Roger if the castle did not immediately submit. To prevent this, our aged bishop, a fond parent, interfered, and bound himself by a solemn oath, not to taste food till the castle had surrendered. The determined Nigell, however, held out three days, before he opened his gates. Stephen also seized a great part of our bishop's wealth; this grievance, with his long fast and his advanced age, threw him into a fever, and he died in December 1139. Roger added to the secular canons introduced by his predecessor, and it is believed raised the number of dignitaries to fifty-two, which the church retained till the reformation. Stephen himself, Maud, Henry II. and king John, all evinced their liberality to our church, which in grants, privileges, and immunities, was very highly favoured †.

Stephen, opposed in the nomination of his favourite, kept the see vacant two years. Joceline de Bailul, a native of Lombardy, was then appointed. He was twice excommunicated by the nefarious Becket for giving his consent to the archbishop of York's coronation of the younger Henry. Joceline directed the affairs of our church with great moderation; he retired to a convent about a year before his death, and took the habit of a Cistertian monk. He died in 1184, and notwithstanding his monkish piety *(t'accusi di pietà, non de rigore)*, it was considered no diminution of his religious character that he had a natural son ‡, Fitz-Joceline, who was bishop of Bath, and ultimately of Canterbury. In consequence of the troubles occasioned by the refractory and rebellious Becket, our see remained vacant five years, and Henry appointed commissioners to collect its revenues §.

* The Romish clergy even at present are not too rigid in this respect; yet Capgrave, *Vita St. Gildæ* makes abbot Carilefus refuse to see even the queen Altrogodis, declaring "that so long as he lived he would not see the face of a woman, neither should any woman come within his monastery which he had built, our lord commanding him. It doth not become us who are accounted of the family of Christ, *to sell the seeing of us unto women;* or for gaining of lands to adventure our souls to the enemy of mankind."

† See Dodsworth's "Historical Account of the episcopal See and Cathedral Church of Salisbury," a work by far the most accurate, complete, and even elegant, which has hitherto appeared, or can appear, for some time to come on this subject. If Stevenson's edition of Bentham's Ely did honour to the Norwich press, so will Dodsworth's history exalt that of Salisbury.

‡ Human nature is the same in the present as it was in that age, but art had not then so completely triumphed over it, otherwise we should no more have heard of our good bishop's sons than we now do of those of the vicar apostolic of the —— district. The Rosseau system was then happily unknown, and the pious bishops Roger and Joceline acknowledged their offspring, and raised up good members of society.

§ The want of money was want of power in our kings of that age, and every means were adopted to procure both. Richard in 1194 issued a proclamation for holding a tournament between Salisbury and Wilton; and that "every earl that shall tourney there shall give to us

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It was afterwards occupied by Hubert Walter and Herebert Poore or Pauper; the latter dying in 1217, was succeeded by Richard Poore, who had been eighteen years our dean, two years bishop of Chichester, and was finally translated from Salisbury to Durham in 1228 (some accounts say 1226), where he paid off the debts of his predecessor.

The time had now arrived for the removal of our church to a more auspicious situation. Bishop Richard Poore well knew the inconveniences to which the clergy were subjugated by the soldiery of the castle, and although the walls had been suffered to decay, when the kings discovered the effects of castles in the hands of turbulent and disloyal barons, yet the military authority still existed; the governor's right to forage at pleasure among the peasantry was still unimpaired. Other causes were no less efficient with the clergy for removing their church. Some of them were occasionally debauching the female relatives of the Castellans, which was retaliated by every possible contrivance to annoy them. King John, also, in revenge for the pope's tyranny, imprisoned all their concubines *, and levied heavy fines on them for their liberation. These grievances had long been the source of incessant broils; but such was the deplorable vassalage to a foreign priest, that the king and states of the realm, could not move the site of a church from a hill to a valley, without the pope's bull or licence, and even this was obtained merely by money and misrepresentation †. Our prelate being then authorized to remove his church into the valley called *Merrifield*, Henry III. granted by charter ‡ to the bishop, dean, and chapter, the whole ground selected for the site of "New Saresbury," with all the prerogatives of a city, the same as Winchester, making the bishop lord of the soil, sole proprietor of all the local customs, and other immunities, empowering him to erect bridges, roads, &c. for the convenience of his clergy, and the inhabitants of

twenty marks, a baron ten marks, and a knight that hath lands four marks, and he that hath no lands shall give two marks." Officers were appointed to receive these fees, and the tournament was held near Stratford.

* On this head we shall cite the words of Italian and Roman Catholic historians. "Siccome in quei tempe (1210) rari erano in Inghilterra gli ecclesiastici che non avessero *concubine*; Giovanni, zelante della puntuale osservanza dei canoni le fece imprigionar tutte, vendendo cara a ciascuna la loro liberazione." *Martinelli, Stor. d'Inghil.*—"Dopo lo stabilimento del celibato fra il clero, observes Sastres, l'uso delle *concubine* fra gli ecclesiastici divenne si *generale*, che l'istessa corte di Roma fu costretta a *tolerarlo*; ed i vescovi in Inghilterra stabilirono de' regolamenti riguardo a bastardi, che ne resultavano." *Saggi sulla Gran Bretagna.*

† "The truth of the matter is (says Holinshed), the souldiers of the castle and chanons of Old Sarum fell at oddes, insomuch that after often brawles, they fell at last to sadde blowes." In the "Salisbury Ballad," by Dr. Walter Pope, the friend of the excellent bishop Ward, the causes are intimated.

"The soldiers and churchmen did not long agree,
For the surly men with the hilt on,
Made sport at the gate, with the priests that came late
From shriving the nuns of Wilton."

‡ This charter is dated January the 11th of Henry III, or 1227, but there must have been some previous grant to the bishop, before he began to build his cathedral.

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the new city, who were also exempted from all tolls, pontage, passage, stallage, carriage, &c. throughout the realm. The king reserved only the advowson of the bishopric, and the bishop became feudal lord of the city and its precincts, holding markets, courts of justice, &c. This, says Leland, was "the ruin of old Saresbyri and Wiltoun. For afore this, Wiltoun had twelv paroch churches, or more, and was the hed town of Wileshir." A road was made to Salisbury and a bridge over the Avon, near Harnham, which "was a village before the erection of New Saresbyri, and there was a church of St. Martin longging to it."

The next consideration was the raising of funds sufficient to build a new cathedral. For this purpose, the bishop and dean (Adam de Ivelcestre) issued a decree, in which they and all the canons and vicars in a convocation bind themselves to pay, by quarterly instalments, one fourth of their entire incomes during seven years. This instrument was dated "on the day of Sts. Processus and Martinianus," in 1218. Preachers were also appointed to collect through the country the contributions of the pious. Mean time a wooden chapel to the Virgin Mary was built, and consecrated at Easter; on the feast of the Trinity, 1219, the bishop also consecrated a cemetery, and it was decreed that the translation from Old Sarum should take place on the following feast of All Souls. On the 28th of April 1220, the foundation of the present church was laid. Our prelate (says William de Wenda, an eye-witness, then precentor and afterwards dean), expected the king. His majesty, however, was engaged treating with the Welsh, at Shrewsbury, and the bishop amidst numbers of people, laid the first * stone for pope Honorius, the second for his grace of Canterbury, and the third for himself. William Longespee, earl of Sarum, being present, laid the fourth stone; his countess, Elaide Vitri, the fifth; and after them the dean, chapter, and several others. Many of the nobility returning from Wales, came to Salisbury and laid stones, thereby binding themselves to a contribution for seven years. The fabric being sufficiently advanced to admit the performance of public worship, the clergy were summoned to attend the first service, when the bishop on the vigil of St. Michael, in 1225, being Sunday, consecrated three altars; the first in the east part in honour of the Trinity and All Saints, on which henceforward the mass of the Virgin was to be daily sung. He then dedicated another altar in the north part of the church to St. Peter

* Henry's charter says the first stone was laid in the king's name. The testimony of an eye-witness, Wanda, must be received, otherwise the account which Godwin gives is not contrary to the manners of that age. "Pandolf, pontifical legate, says he laid the five first stones, one for the pope, another for the king, a third for earl Salisbury, a fourth for the countess of Salisbury, and the fifth and last for the bishop."

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and the Apostles, and a third in the south, to Stephen and other martyrs. On the following Thursday the king, and his justice Hubert de Burgh, visited the cathedral; the former offered ten marks of silver, a piece of silk, and granted a yearly fair of eight days duration; the latter, a volume of the Old and New Testament, adorned with precious stones, and the relics of many saints. At the feast of the Trinity, in 1226, the bodies of bishops Osmund, Roger, and Joceline, were removed from Old Sarum and deposited in the new church.

The building of the cathedral now advanced very slowly; the funds of the clergy were completely drained by the extortions of the pope, and what little the people could devote to pious purposes was artfully carried off under the pretext of crusades. Dwelling houses were also required in the new city. But the papal rapacity had lost all limits, and Honorius unblushingly demanded a yearly rent from every religious establishment in England. Our bishop nobly refused this iniquitous imposition, and his holiness was so enraged that he ordered the tenths to be rigorously collected, and threatened the bishop with excommunication if they were not instantly paid. Disappointed in one project, his infallible highness had recourse to another; determined to have money, he now attacked our bishop and the king of France, either to send out reinforcements to the crusaders or money to those already in Palestine. In this also he failed, and the bishop of Salisbury, in the name of the king, declined all efforts of crusading in the existing state of things *. Bishop Poore being now translated to Durham, Gregory IX. demanded the nomination of two prebendaries in every diocess in England. This likewise was refused, but he contrived to send above 300 Italians to fill the first vacant benefices †. Robert Bingham was elected successor to bishop Poore, in December 1228; he applied himself to complete the buildings of the cathedral, but although he lived till November 1246, and built St. Thomas's church, and Harnham bridge, he left the works still unfinished, and the see burdened with a debt of 1700 marks. His successor, William of York, was no more fortunate; Ægidius de Bridport, or Gyles de Bridlesford, had the pleasure of seeing the cathedral completed, when he solemnly dedicated the church to the Virgin Mary, on the 30th September, 1258, king Henry, the archbishop of Canterbury, and a great number of prelates and nobles being present. According to the account delivered to the king, the expenses of the building amounted

* See Rymer's Fœdera, vol. i. p. 303-4.

† The pope himself wished to visit England, but notwithstanding the superstition of the king and people, "the king's council liked not thereof, alledging that the Romans rapines and simonies, had enough stained England's purity, though the pope himself came not personally to spoil and pray upon the wealth of the church."

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at that time to 40,000 marks, or £26,666 : 13 : 4 sterling. But the cathedral had not then attained its actual sublimity; the nave, aisles, choir, and transepts, the body of the building, indeed, were unquestionably the same as we now see them; but a story of the tower and the whole spire have been added since, and most probably about a century* after the dedication. Unfortunately no record has since been discovered to say who was the architect of the spire †; but its boldness of conception, its magnitude, so much greater than that of Chichester, to which it bears much resemblance, and much more elegant than that of Norwich, all conspire to excite regret that we cannot here designate the man whose genius and skill produced such an admirable structure. Although this spire is considerably higher than St. Paul's, London, yet the pyramid and tower exactly harmonize in the most graceful proportion. The low situation, indeed, of the whole edifice,

* Dugdale observes; "there is a patent of the first year of king Henry VI. 1423, which recites, that the stone tower standing in the middle of Salisbury cathedral is become ruinous, and empowers the dean and chapter to appropriate 50*l.* annually for repairs." Hence he infers, that the "repair was made, and tower rebuilt, with the *addition* of a *spire*," which he supposes to have been finished not later than 1429; for in that year sir Walter Hungerford had licence from the king to appropriate the great tythes of Cricklade, and the reversion of the manor, called Abingdon's court, "to the dean and chapter of Salisbury cathedral, to *maintain* the *tall spire steeple* of that fabric in *repair*." Had the spire been just erected, it could not then have required *repairing*, and it is very unusual to find such prudential grants so long before they can be really wanted. Mr. Dodsworth, who, with the church records all before him, has investigated this point with equal talents and diligence, concludes that the spire was built between the years 1335 and 1375, later than that of Chichester, which tradition ascribed to the same architect. It is true, much alarm prevailed respecting the state of the spire, towards the end of the fourteenth century, and even later many chapters were held on the subject; but, as sir C. Wren observed, when he repaired it in 1668, the original architect had his fears, he added "a most excellent bandage of iron to the upper part of the arcade, embracing the whole on the outside and inside of the tower, with uncommon care.—This is, perhaps, the best piece of smith's work, as also the most excellent mechanism of any thing in Europe of its age." Seven other bandages hoop as it were the spire together, besides one round its basement, at the eight doors opposite the parapet of the tower, The whole structure, indeed, is most ingeniously conceived to possess the greatest strength with the most slender materials. It has even been struck with lightning several times, without experiencing any material injury; and in June 1741, it was actually set on fire by this powerful element, the hole in a beam which it burnt before being discovered may still be seen. Much has been said about its being twenty-three inches from a perpendicular, but this perhaps took place by a settlement even before it was completed; certain it is that no change of its declination has ever been recorded. Mr. Wyatt states that "the south-west pier is sunk seven or eight inches, and the north-west half as much; this has occasioned the leaning of the tower and spire to the south-west." The two, however, are so admirably bound together by arches and counter-arches, inside and outside; the winding stairs in each of the corner piers of the tower, and the tabernacles with four door-ways in the spire, all contribute to make it as durable as the nature of its materials will admit. The roof is estimated to contain 2641 tons of oak timber, and under it are six or seven cisterns of water in case of fire.

† The origin of spires is envolved in the same obscurity as that of the pointed arch. Dugdale considers the spire of old St. Paul's, finished in 1221, as one of the first, and Warton; who ascribes them to the Saracens, instances Norwich in 1278. Whenever turrets and pinnacles became general, spires were likely soon to follow; but much confusion has arisen, particularly in our Latin chroniclers, for want of distinct terms, to designate towers, steeples, and spires, and also by the misapplication of these terms. It appears, however, that the practice of building spires, like many other useful arts, travelled from Greece to Rome, and thence to England, although it is no less certain that the spires in England, and particularly that of our cathedral, greatly surpass any thing of the kind ever constructed in foreign countries. Dallaway truly observes "it has never been equalled." Views still remain of buildings in Corinth with spires, and also some in ancient Rome, and we know that they existed in France before the crusades. Ducarel has given an account of spires on St. Stephen's, Caen, which was begun 1064, and finished in 1077; but the spires may be the work of English artists at a subsequent period.

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contributes to diminish both its apparent and real grandeur, and strangers, unaware of this circumstance, can never believe that the body of the church is so very large, and the spire so high, till they actually enter them, till they traverse the one and ascend the other.

Having traced the history of our cathedral church to its final completion, we have only to mention that bishop Beauchamp, with more vanity than taste, had a chapel erected outside the aisle of the lady chapel, for which several buttresses were cut away, and the structure (decipit exemplar vitiis imitabile) in a very dissimilar style, appeared an unnatural excrescence. Another chapel was also erected at the eastern end of the building by the Hungerford family. An entrance porch had likewise been constructed at the north end of the western transept, most probably to imitate in some measure the Martyrdom at Canterbury, when it was the fashion to worship Thomas Becket. The intruded chapels greatly weakened the building, and endangered the existence of the whole east end. But thanks to the liberality and taste of bishop Barrington, and the talents of the late Mr. Wyatt, all these defects were judiciously removed in 1789, the cathedral restored to its primitive simplicity and beauty, while all the monuments of ancient art were carefully preserved * and placed in parts of the building more congenial to their respective characters, and more consonant with the general harmony of the edifice. It is admitted by Bentham to be the only cathedral church which never had any intermixture of styles, and cited by Hawkins as "the first instance of the pure and unmixed Gothic in England." The elegant buttresses †, which had been sacrilegiously cut away to gratify private vanity, are now all restored, and the exterior proportions of the building are so admirably adjusted, the harmony of parts so complete, that it would be as wise

* On repairing the lady chapel, several coffins were discovered lying near the surface; they contained perfect skeletons, and at the head of each a chalice and patten were found; one of these is of silver gilt, and the design and workmanship are by no means inelegant. In the same coffin were found a gold ring set with an agate, and a wooden crosier in a decayed state. In the centre of the patten is the hand of a bishop engraven, in the act of giving benediction; it also bears the evident remains of linen which had probably covered the wafer as it decayed adhering to it. The ring is large, and supposed to be that of investiture; the stone is perforated, and may probably have been in a rosary. It is conjectured that these articles belonged to bishop Nicholas Longespee, son of the earl Salisbury of that name, as there is an account of his having been buried near the spot where they were found. In removing the tomb of Beauchamp another ring set with a sapphire was discovered of much ruder workmanship. These remains are deposited in the muniment house, an octangular structure on the south side of the church. *Dodsworth's* Guide, and *Gough's* Sepulchral Monuments.

† In almost all other Gothic structures the buttresses either excite a degree of apprehension that the building is weak and likely to fall, or appear but clumsy after-thought devices, to give it strength and durability; but here they are real ornaments, although simple in themselves, and devoid of all sculptured work. As to the antiquity of buttresses (the name of which is derived from the French *arc-boutants*), they were originally used at the ends of buildings. Whitaker, (cathedral of Cornwall) says they "were used by the Britons of Cornwall in the seventh century." Hence perhaps have been derived our ideas of the *butt* end of any thing. The earliest mention of lateral buttresses in England, occurs in the Itinerary of William of Worcester, who speaks of "botrasses" at Ware, in Hertfordshire.

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to attempt improving the figure of the human body by adding or subtracting a limb, as to improve the external character of Salisbury cathedral, by adding or subtracting a single part. Nor is its interior less admirably harmonious in itself than the exterior. The same unity of design and consonance of object appear throughout. The few monuments which were necessarily removed, are placed in more proper situations between the pillars of the nave, or in the aisles of the transepts; and all the ornaments in the Beauchamp and Hungerford chapels have been judiciously appropriated to respectable purposes. The vulgar Grecian screens, introduced by sir Christopher Wren, have been removed; the lady chapel thrown into the chancel, the altar carried to the east end of the building, and fitted up with some of the finely-sculptured Gothic niches found in the chapels; the episcopal throne, prebendal stalls, and choir, are equal in elegance and delicacy of Gothic ornaments to any thing in the kingdom. The screen at the entrance of the choir, the organ * loft, the slight elevation of the chancel, the slender yet lofty columns, the mosaic painted windows, the distant prospect of the Saviour in the east window, diffusing light as rising up from his tomb, and over it the upper eastern window †, with the enchanting representation of the brazen serpent, all conspire to give grandeur and sublimity, to shed "a dim religious light," and dispose the mind to the exercise of the highest and noblest of our mental faculties, grateful adoration of the benign author of our existence ‡.

To preserve this fine building "the dean and chapter in 1808, set

* This fine instrument was built by Mr. Green, and is a present of his majesty. "Munificentia Georgii tertii, principis clementissimi pientissimi optimi, patris patriæ et hujusce diœceseos incolæ augustissimi." The value of the gift was enhanced by the very gracious manner it was bestowed. His majesty asked bishop Barrington, whom he knew to be the projector and patron of the intended improvements, what they were, and how the expense was to be defrayed. His lordship described the several alterations, and observed that a new organ was much wanted, but he feared it would greatly exceed the means, which depended solely on the voluntary contributions of the gentlemen in Berkshire and Wiltshire, the counties of which the diocess consists. The king, who has "said more good things than any other gentleman in his dominions," immediately replied, "I desire that you will accept of a new organ for your cathedral, being my contribution as a Berkshire gentleman." *Dodsworth.*

† The painted window above the altar is from a design of Reynolds; it is twenty-three feet high, and possesses no peculiar excellence; but that of the adoration of the brazen serpent, consisting of twenty-one figures, designed by Mortimer, and executed by Pearson, is unquestionably one of the finest pieces of the kind extant. The amateur should go up to the ambulatory to observe this exquisite production of human genius, and study the figures of adoration, agony, &c.

‡ These indispensable alterations, tasteful and judicious as they were, nevertheless occasioned some momentary dissatisfaction. Invidiousness, some doting prejudices about things as they are, and the latent but powerful influence of that sentimental fanaticism which affected public taste during the American war, and which subsequently convulsed Europe, misled some intelligent Protestants, and in the awakened dread of puritanical barbarity, induced a most irrational devotion to every thing reputed ancient. Time and experience, however, have effectually dissipated all these fancies. As to Mr. John Milner, who for his calumnies on Protestants was made a vicar apostolic, a D. D. (which deceives many, and often procures him the attention merited by such graduates of an English university), and lastly a papal bishop, his scurrilous garrulity respecting the improvements in our cathedral is beneath notice. His quarto pamphlet, of which unfortunately for him he has published a second edition, after his first wrath might have subsided, is issued forth as a "Dissertation on the modern Style of altering ancient Cathedrals;" and it is perhaps impossible to name a tract so replete with errors, idle

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apart one eighth of their fines for its repair; but this being found insufficient, a general chapter was held in 1813, where it was determined to contribute two and a half per cent. on all fines for this purpose. The bishop and dean liberally agreed to make a similar allowance from all the fines of lands attached to their respective dignities, as well as their prebends." With these funds (and the judicious care of its conservators), there is little doubt of Salisbury cathedral * long remaining one of the most perfect buildings of the kind extant. The cloisters are in fine preservation. The highly curious chapter-house, which had particular stalls for the respective dignitaries, suffered much by the rebellious fanatics. It is octangular, supported by a slender central pillar. The Bible history from the Creation to the passing of the Red Sea was sculptured above the arches round it, but the work is greatly defaced; yet enough remains to prove that some of the sculptures were *graceful* and elegant (especially three female heads on a capital in the south-west corner), although it has been unthinkingly asserted that "there is neither grace, taste, nor proportion in the figures themselves." The floor is paved with glazed tiles, called Norman. As to the monuments † in the

declamations, falsehoods, and misrepresentations. He asserts that the pedestals of the delicate columns in the chancel are *covered* by raising the pavement, yet his more honest draughtsman very correctly shews them distinct and entire! The clergy of Winchester are doubtless much obliged to him for the improvements which he generously suggests to them in their cathedral; and above all for the images and emblems of idolatry which he proposes placing in the high altar. But of such a writer it is superfluous to say more. We cannot expect much fidelity of representation from those who adopt the system of holding no faith with persons differing from them in opinion. If any one has been deceived by Milner, let him come to our cathedral, and see with his own eyes. Nay, more; should it happen to be the day of communion, he may perhaps be surprised, if an inhabitant of London, to see so many young and beautiful communicants in so small a parish as the Close. He will perhaps then discover that the sublime effects of the edifice admirably correspond with the simplicity and solemnity of this impressive ceremony.

* The establishment consists of dean, precentor, chancellors of the diocess and church, treasurer, archdeacons of Sarum, Wilts, and Berks, sub-dean, sub-chanter, forty-five prebends, four of which are annexed to the bishop, dean, &c. six of the prebendaries are residentiary canons, four vicars choral, seven lay-vicars or singing men (formerly there was only six) one of whom is organist, eight choristers, &c. At the Reformation the church had above 2000 ounces of silver in images of Mary, Osmund, censers, &c. chests of relics, tabernacles, biers, &c.

† The monument of the boy-bishop, as it is called, has excited much attention. It is covered with an iron grating, and is a stone image of a little boy, habited in episcopal robes, with a mitre on his head, a crosier in his hand, and at his feet a kind of dragon or monster. Mr. J. Gregory has discussed this subject in his dissertation, "*Episcopus puerorum in die Innocentium*; or a Discovery of an ancient Custom in the Church of *Sarum*, making an anniversary Bishop among the Choristers." In the statutes of our church it is observed, "The *Episcopus Choristarum* was a chorister-bishop, chosen by his fellow children upon St. Nicholas's day." The reason of this day being chosen is thus stated in the record of this festival. "It is sayed that his fader hyght Epiphanius and his moder Joanna, &c. And whan he was born, &c. they made him Christen, and caled him Nycolas, that is a mannes name, but he kepeth the name of a child, for he chose to kepe vertues, meknes, and simplenes, and without malice. Also we rede while he lay in his cradel he fasted Wednesday and Friday: these dayes he would souke but ones of the day, and therwyth held him plesed: thus he lyued all his lyf in vertues with this childes name. And therefore children don him worship before all other saints." From that day till Innocents' day the *episcopus puerorum* was to personate a bishop, and discharge all his functions except that of saying mass; his fellow choristers were to play the part of prebendaries, yielding to their bishop canonical obedience. In case the chorister-bishop died within the month, his exequies were solemnized with a pomp corresponding to his assumed rank; he was buried in all his ornaments, and hence the origin of the monument still remaining in our cathedral. The custom, although common on the continent, was almost peculiar to Salisbury in this country; and we have no reason to regret that the ridiculous farce of

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church, their present situations and names will be found accurately laid down in the Ground Plan. The mural monuments * merit attention, particularly some of the finely executed modern ones. Flaxman's figure of Benevolence, exhibiting the good Samaritan, to commemorate W. B. Earle, has much interesting merit, although the left hand and fingers of the female are bad, the right is also ungraceful, and she is without lower drapery. The same artist's Gothic monument to W. Long, esq. is much superior; the canopy, screen, and the figures at each side, are finely and correctly executed. This attempt at Gothic architectural ornaments is highly laudable as well as promising. But Bacon's monument of the immortal author of "Hermes," challenges the liveliest admiration, not less for the exquisite delicacy and grace of the figure, than the classical conception and execution of the whole piece. The medallion is a fine profile of this ever-admirable writer of the Dialogues on Happiness, &c. The tablets recording the demise of the dignitaries † have in general little variety. Yet the walls are spacious enough to exhibit memorials of them, provided none but the virtuous were suffered to be so honoured. The names, indeed, of the sanguinary and igneous bishops Erghum and Waltham, who burnt the virtuous Wiclifites ‡ with so much satanic fury, are properly suffered

representing the massacre of the Innocents in a kind of drama extended no farther; however it is still continued and repeated in some parts of Spain, and was, till the revolution, performed in several provinces in the south of France and Italy.

* Salisbury has produced many great men in every department of human knowledge. The historian John of Salisbury, although a friend of Becket, thus describes popery: "scribes and pharisees sit in the church of Rome, laying intolerable burdens on men's backs. The legates swagger as if Satan were let loose to scourge the church; they *eat* the *sins* of the people while the true worshippers, who worship the father in *spirit* and *truth*, and dissent from their doctrine, are condemned for schismatics and heretics. Let Christ then shew us the right way." This great man died in 1182, long before Wiclif or Luther. See *Mag. Britan.* Bishop Thornborough, the poet Massenger, the artist Greenhill, and a multitude of other writers received existence and the rudiments of education in our city. The first earl of Chatham was born in Stratford; but this statesman's popularity is now on the decline; patriotism and opposition to the government are no longer considered synonymous, and it will soon require the great virtues of the son to shield the errors of an ambitious and despotic father. But one of the greatest ornaments of our church, Dr. Thomas Bennet, vicar of St. Giles, Cripplegate, London, should be particularly noticed among native and patriotic authors. His "Confutation of Popery," and all his works are so elegant, nervous, clear, convincing, learned, and logical, that they are worthy precursors of the great Harris's "Philological Enquiries." In natural history also we find many distinguished characters, and were it permitted to instance a royal physician (Dr. Maton), the learned and scientific vice-president of the Linnean Society, Salisbury has contributed its portion to the natural as well as philological sciences.

† In the episcopal palace there are finely executed portraits of all the bishops since the revolution. Among the paintings in this palace are two fine landscapes, executed by bishop Fisher himself (the preceptor of her royal higness princess Charlotte of Wales), which are not unworthy the pencil of an artist.

‡ Wiclif was summoned before Erghum at Oxford, but the bishop was soon embarrassed by the great reformer. The good citizens of Salisbury were also his disciples, and were persecuted by this bigotted prelate. Half the people of England were then Wiclifites or *Lollards* (*i. e.* constant singers, from *lollen* to sing and *hard* diligent), yet, strange to say, now that they are all Protestants, very few of them know any thing of his great and immortal labours. The Rev. Mr. Baber of the British Museum has republished Wiclif's translation of the New Testament, and whether considered as a history of our language or a key to the scriptures, it is extremely valuable. The translation of the Bible has never yet been published! this is a national disgrace, and we trust the learned and ingenious editor of the New Testament will immediately be called on and enabled to discharge this public duty.

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to sink in oblivion; but those of Jewel *, Abbot, Earle, Seth Ward, F. R. S. Burnet, Sherlock, and Douglas, V. P. S. A. &c. must ever be cherished. It would, indeed, be difficult to produce in any country a more extensive series of great and illustrious, of learned, pious, and good men, than what we find in the see of Salisbury. Even in the dark ages of ignorance, barbarity, and unlimited superstition, with the few exceptions before noticed, our cathedral has been peculiarly fortunate in possessing men of learning, talents, and worth, in all its dignities, from Osmund and Poore, down to the present day, to the elegant Alison, the accurate Coxe, and the profound Daubeny. While our church can boast of such characters, our religion must always remain permanent and pure, our country great, illustrious, free, and happy.

* Jewel, the founder, or rather augmenter of the library, which contains a collection of very valuable, classical, and other books, many on Saxon and northern literature, besides above 100 MSS. from the tenth century to the invention of printing. So highly were these books esteemed, that "we find," says Dodsworth, "copies of indentures regularly executed between the bishop and chapter, relative to the loan of a Bible and Psalter, furnished to the bishop, apparently for his use in the service of the church, and which he was bound to return in case of translation, or his executors in case of his death."—Abbot, distinguished by the singular letter which king James addressed to him, respecting the right of kings. See Welwood's Memoirs.—Earl, author of Microcosmography, a most excellent moral work, of which Mr. P. Bliss has edited a new edition, and added many curious notes.—Ward, the amiable mathematician, whom Dyer, Hist. Cambridge, has traduced by confounding him with Dr. Samuel Ward, obtained the restoration of the chancellorship of the garter, which was held by the bishops of Salisbury, from Edw. III. to Henry VIII.—Douglas, author of "the Criterion of true and false miracles," the most effectual antidote against papal and other delusions which ever appeared.

DIMENSIONS OF THE CATHEDRAL.

LENGTH. *Outside*, 473 feet, western transept 229 feet 7 inches; *Inside* 449, the nave being 229 feet 6 inches, choir 131, and lady chapel or chancel 68:6; the western transept 203:10; eastern do. 143. WIDTH, *Outside* of the west front 111:4, nave and aisles 99:4; western transept and aisle 81:4; eastern do. do. 65; *Inside* of nave and choir from pillar to pillar 34:3; aisles from pillar to wall 17:6; western transept 34:10, its aisle 15:6; eastern transept 24:10, its aisle 14. HEIGHT of vaulting in nave, choir, and transepts 81; aisles and lady chapel 39:9; *outside* parapet wall and nave 87, do. aisles 44, roof 115, west front 130, of the parapet on tower 207, tower and spire to the cross 399:10; breadth of tower from east to west 51:2, north to south 50:6. The cloisters *outside* are 195 feet, *inside* 181 and 18 wide. The chapter-house is 58 feet interior diameter. The above correct admeasurements are by Mr. Fisher, clerk of the works, with the additions of Mr Dodsworth, which we have also verified.

DESCRIPTION OF THE PLATES.

Plate 1, Represents the South Side of the cathedral from its west, nearly to its eastern extremity. The range of building before it is the bishop's palace, with lawn, walks, and shrubberies.

Plate 2, Shews the North Porch, the North Transept, and part of the Nave. In the fore-ground of this view formerly stood a useless bell-tower, which was taken down when the drains of stagnant water were filled up, the tombstones laid flat, and the whole churchyard made a smooth and salubrious green in 1790.

Plate 3. In this view appears the Wall of the South Cloister, the Chapter-house, and the South Transepts, with part of the nave.

Plate 4. A view in the Cloisters from the West; over the eastern cloister is the library, above which is seen part of the Chapter-house.

Plate 5. The West Front, shewing part of the cloister wall and the nave. The few statues which now remain in the niches have nearly lost all character by decay.

Plate 6, Represents the South-east End of the Choir and Chancel, with the side aisle of the latter, part of the South-eastern Transept and the Spire.

Plate 7. The Interior, taken from the north aisle of the nave, shewing the Southern End of the Western Transept; the monuments appearing are those of John de Montacute and Osmund.

Plate 8, Is a distant representation of the Cathedral from the North-east of Old Sarum; on the right side upon a high rampart appears the principal entrance to the citadel, with fragments of the walls, from which across the foss is a narrow raised way leading from the castle to the ancient city. To the west of this view was the site of the original Cathedral.

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SALISBURY.

BISHOPS.

Of Wilton.

Adelme 705
Fordhere 709
Herewald 737
Ethelwold
Denefrith
Wigbert
Eahlstan 818
Edmund 868
Etheleage 872
Alfry or Alfsius
Asser
Swithelm (884)
Ethelward (887)

Of Sherborn.

Werstan died in 918
Ethelbald
Sigelm
Alfred
Wulsin 940
Alfwold 958
Ethelric 978
Ethelsius 980
Brithwin 1009
Elmer
Brinwin
Elfwold

Of Wilton, or Sunning and Ramsbury.

Ethelstane 906
Odo Severus 920
Osulf 934
Alfstan 970
Alfgar or Wolfgar 981
Siricius 986
Aluricus 989
Brithwold 995
Hermann 1043

Of Sarum.

Osmund 1078
Roger 1107
Joceline 1142
Hubert Walter 1189
Herbert Pauper 1194

Of Salisbury.

R. Pauper or Poore 1217
Robert Bingham 1229
William of York 1247
Giles de Bridport 1256
Walter de la Wyle 1263
R. de Wickhampton 1270
Walter Scammel 1284
H. de Braundeston 1287
Law. de Hawkburn
W. de la Corner 1289
Nicholas Longspee 1291
Simon de Gandavo or Ghent 1297
Roger de Mortival 1315
Robert Wyvil 1329
Ralph Erghum 1375
John Waltham 1388
Richard Metford 1395
Nicholas Bubwith 1407
Robert Hallam 1407
John Chandler 1417
Robert Neville 1427
William Ayscough 1438
R. Beauchamp 1450
Leonel Woodville 1482
Thomas Langton 1484
John Blythe 1493
Henry Deane 1500
Edmund Audley 1502
Laur. Campeggio 1524
Nicholas Shaxton 1534
John Capon 1539
Peter Petow, Franc. Mallet 1557 & 1558
John Jewel 1560
Edmund Gheast 1571
John Piers 1577
John Coldwell 1591
Henry Cotton 1598
Robert Abbot 1615
Martin Fotherby 1618
Robert Tounson 1620
John Davenant 1621
Brian Duppa 1641
Hum. Henchman 1660
John Earl 1663
Alexander Hyde 1665
Seth Ward 1667
Gilbert Burnet (1) 1689
William Talbot 1715
Richard Willis 1721
Benjamin Hoadley 1723
Thomas Sherlock 1734
John Gilbert 1748
John Thomas 1757
R. Hay Drummond 1761
John Thomas 1761
John Hume 1766
Hon. S. Barrington 1782
John Douglas 1791
JOHN FISHER 1807

DEANS.

Roger, Osbert, Sereo
Robert died in 1111
Robert Chichester
Robert Warlewast 1140
Henry
John of Oxford 1165
Robert
Jordan 1192
Eustachius 1195
Richard Poore 1197
Adam de Ilchester 1215
William de Wanda 1220
Robert de Hertford 1238
R. de Wykehampton 1257
Walter Scammel 1274
H. de Braundeston 1284
Sim. de Mitcham 1287
Peter of Savoy 1290
W. Ruffatus de Cassineto 1309
Raymond de la Goth 1310
Bertrand de Farges 1346
Reynold Orsini 1347
Robert Braybroke 1380
T. de Montacute 1385
John Chandler 1404
Simon Sydenham 1418
Thomas Browne 1430
Nicholas Billesdon 1434
Adam Moleyns 1441
Richard Leyat 1446
Gilbert Kymer 1449
James Goldwell 1463
John Davyson 1473
Edward Cheyne 1499
Thomas Rowthall 1505
William Atwater 1509
John Longland 1514
Cuthbert Tonstall 1521
Raymund Pade 1522
Peter Vannes 1539
William Bradbridge 1563
Edmund Freke 1570
John Piers 1571
John Bridges 1577
John Gordon 1604
John Williams 1619
John Bowles 1620
Edmund Mason 1629
Richard Baylie 1635
Ralph Brideoake 1667
Thomas Peirce 1675
Robert Woodward 1691
Edward Young 1702
John Younger 1705
John Clarke 1727
Thomas Green 1757
Rowney Noel 1780
John Ekins 1786
CHARLES TALBOT 1809

(1) Mr. Dodsworth has discovered among the records of the cathedral an original copy of Magna Charta, which this veracious prelate was falsely accused of concealing or destroying.

Errata.—P. *f*, line 11, for "Henry" read "Stephen,"—P. *i*, line 23, for "Wenda" r. "Wanda."—P. *k* line 5 from bottom, for "Bridlesford" read "Bridport,"—P. *l*, for "a story" read "two stories."—P. *o*, line 11, after the word "octangular" insert "the vaulting is."

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Drawn & Engd by J. Storer.

Pl.I.

S. View of Salisbury Cathedral.

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Drawn & Engd by J. Storer.

Pl. 2.

N. Transept & Porch Salisbury Cathedral.

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Drawn & Eng.d by J. Sands

Pl.3.

S. Transepts & Chapter House, Salisbury Cathedral.

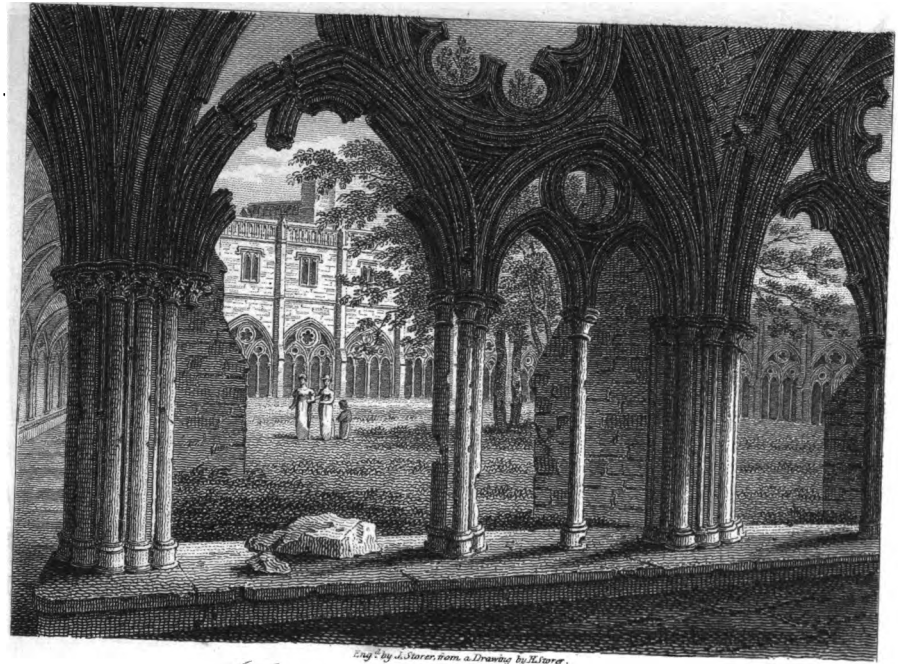
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Engd by J. Storer, from a Drawing by H. Storer.

Pl. 4.

Cloisters, Salisbury Cathedral.

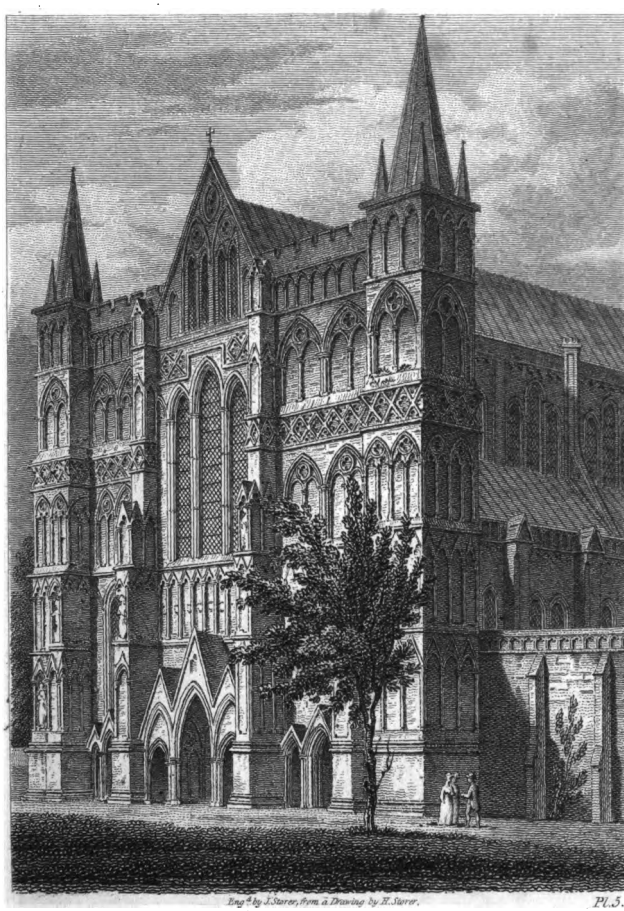
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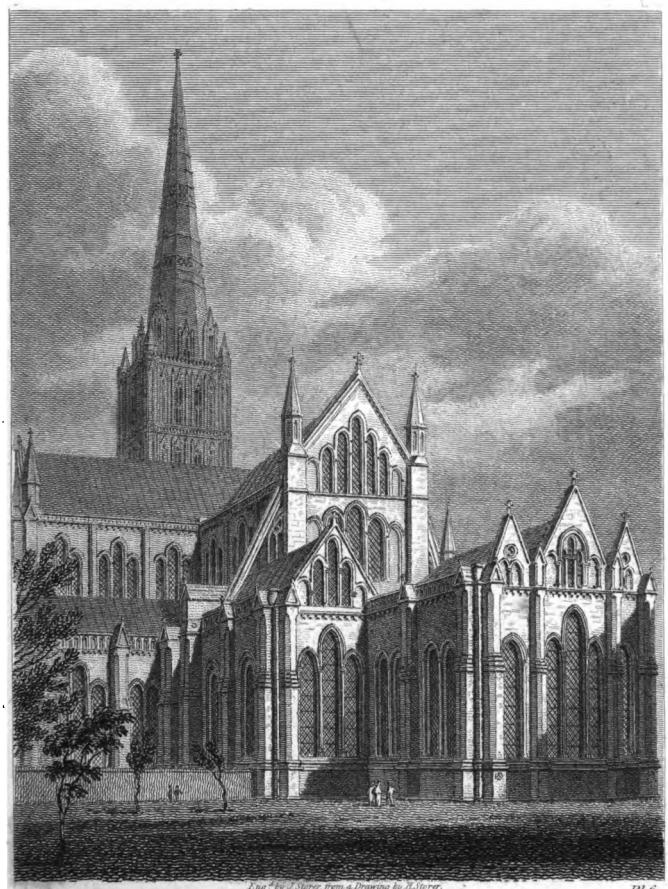
West Front Salisbury Cathedral.

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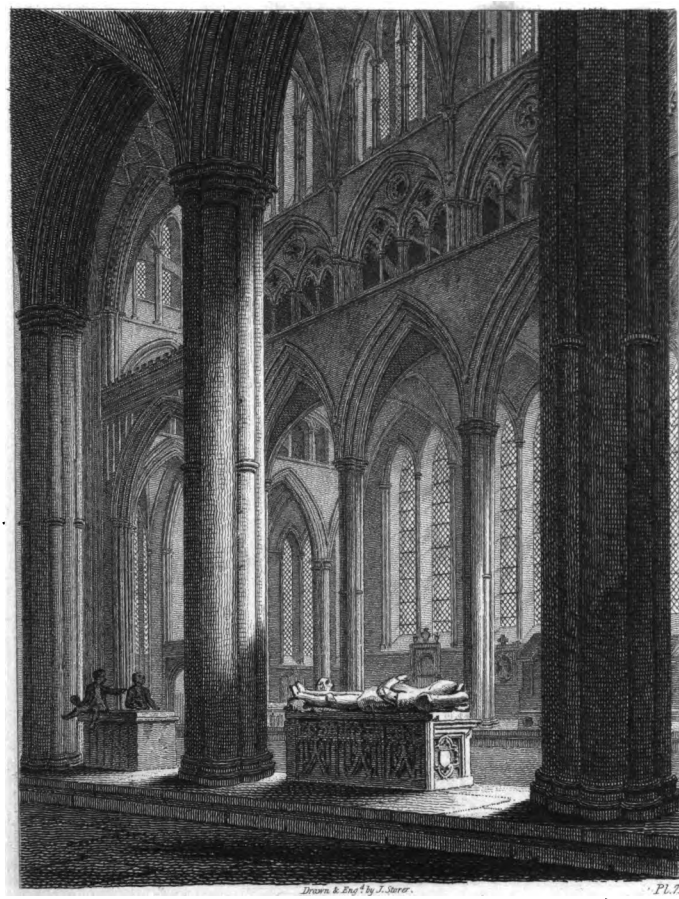
East end of Salisbury Cathedral.

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Drawn & Engd by J. Storer. Pl. 7.

Interior of Salisbury Cathedral.

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Pl. 8.

Salisbury Cathedral, from Old Sarum.

London. Pubd. as the Act directs, by Vernor & Hood, Birchin Lane, 1804.

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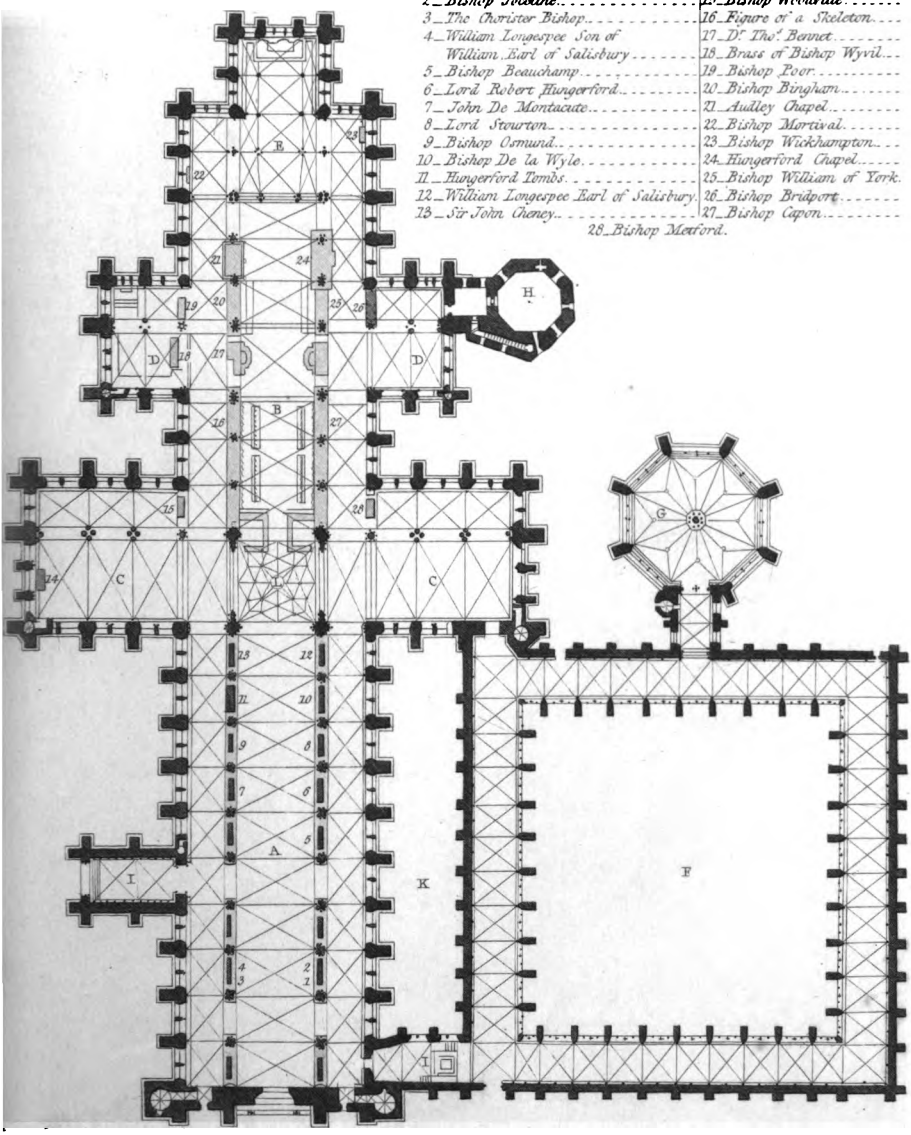
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SALISBURY CATHEDRAL,

Shewing the groining of the Roof.

A. Nave. B. Choir. C.C. Principal Transept. D.D. Eastern Transept.
E. The Lady Chapel. F. Cloister. G. Chapter House. H. Muniment Room.
I. Consistorial Court. K. The Plumbery. L. The Centre of the Tower.

1. Bishop Roger.
2. Bishop Jocelyne.
3. The Chorister Bishop.
4. William Longespee Son of William Earl of Salisbury.
5. Bishop Beauchamp.
6. Lord Robert Hungerford.
7. John De Montacute.
8. Lord Stourton.
9. Bishop Osmund.
10. Bishop De la Wyle.
11. Hungerford Tombs.
12. William Longespee Earl of Salisbury.
13. Sir John Cheney.
14. Bishop Blythe.
15. Bishop Woodville.
16. Figure of a Skeleton.
17. Dr. Thos. Bennet.
18. Brass of Bishop Wyvil.
19. Bishop Poor.
20. Bishop Bingham.
21. Audley Chapel.
22. Bishop Mortival.
23. Bishop Wickhampton.
24. Hungerford Chapel.
25. Bishop William of York.
26. Bishop Bridport.
27. Bishop Capon.
28. Bishop Mexford.



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Published Nov.1 1818 by Sherwood, Neely & Jones.

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HISTORY AND ANTIQUITIES

OF THE

CATHEDRAL CHURCH AND SEE

OF

Wells.

The early progress of christianity in the district now termed Somersetshire is much involved in positive fable, or is, at the best, left indistinct and unsatisfactory by the scanty and confused records of those writers who are usually received as credible. It is in an Anglo-Saxon age that we find a safe foundation for the commencement of church-history, in regard to this county. Ina, king of the West Saxons, whose long and prosperous reign was greatly distinguished by the promulgation of a judicious legislative code, which yet remains[1], founded here, in the year 704, a collegiate church, dedicated to St. Andrew the apostle. The same munificent king rebuilt the neighbouring abbey of Glastonbury; and, as we are told by Brompton, the structure which he there raised was of a superb character, and lasted until the destructive incursions of the Danes. The buildings at Wells had probably little pretension to grandeur, even in the esteem of the rude age in which they were constructed. The collegiate ecclesiastics were at first only four in number, and the endowment appears to have been slender, until augmented by Cynewulf, king of Wessex, about the year 766. This youthful king bestowed on the institution eleven manses and farms; a benefaction, as may be presumed, quite sufficient for the religious uses and respectability of the establishment, but which afforded no means of ostentatious splendour.

In this appropriate mediocrity of condition the college of Wells is believed to have remained, until a memorable epoch in the annals of the Anglo-Saxon hierarchy. In the practice of a policy not unfrequent in many subsequent ages, king Edward the elder kept numerous bishoprics vacant for a considerable length of time; for which infringement of ecclesiastical rights he experienced the penalty of excommunication from Rome. To appease the head of the church, he

1 Wilkins's Leges Saxonicæ, p. 14—27.

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filled seven sees in one day[2]; and, at this time, the collegiate foundation of Wells was erected into a bishopric, and the district now denominated Somersetshire was constituted the diocess of the new prelate. Athelmus, or Athelm, was the first bishop of Wells; and the year 905 is usually mentioned as that in which he was consecrated. He was promoted to Canterbury, and was succeeded by Wlfhelm, who has been noticed by several historians as a pious and learned man. In the time of this latter prelate the foundation of a cathedral church was laid at Wells; but no part of the structure that was commenced under his notice, remains at present for the gratification of the curious examiner. Brithelm, fifth bishop in the order of succession, is chiefly memorable for having erected the jurisdiction of Glastonbury (which monastery was rendered independent of episcopal authority by king Ina), into an archdeaconry. Giso, who had been chaplain to Edward the Confessor, was elected to this see during his absence on an embassy to Rome, and was consecrated in that city. He attained the dignity of the mitre in a tempestuous season, but evinced equal courage and discretion in his struggles for maintaining the rights of his see. In the contests between the family of earl Godwin and the pious king Edward, Harold, son to that earl, and brother to the queen, despoiled this church of its valuable ornaments, ejected the canons, and took possession of their revenues[3]. The complaints of the bishop met with no redress from the king; but his excellent consort, the neglected and suffering Editha, exerted her feeble influence to atone for the ravages committed by her family, and bestowed on the bishop the two manors of Mark and Mudgeley. During the reign of Harold, our prelate lived in banishment; but, on the accession of the conquering William, he was restored to his see, and regained the greater part of its estates. He had shewn fortitude in adversity, and his prosperous years were dedicated to the improvement of his church, and the welfare of those connected with it. The number of canons was increased by this bishop, and a provost appointed as their president[4]. He also erected for their use suitable domestic buildings, and a cloister. It is said by Collinson, that he likewise "enlarged and beautified the grand choir of the cathedral."

Such was the state of this bishopric; thus respectable its revenues, appendant buildings, and official appointments; when John de Villula was promoted to the see, A. D. 1088. This churchman has

2 Malmsb. 48.

3 These acts of violence were not entirely unprovoked. When Harold was banished by king Edward, his estates were confiscated, and much of his property was bestowed on the cathedral of Wells.

4 This office was abolished by bishop Robert, about the year 1139.

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been already noticed in our account of the abbey-church of Bath; but the innovations which he effected require that his character and actions should be again placed in review. It is believed that he had practised in early life as a physician at Bath; a circumstance that may assist in explaining the memorable predilection which he evinced for that city[5]. After committing considerable dilapidations at Wells, by destroying the dwellings of the canons, and the cloister constructed for their use, he ventured on the bold action of removing the see; and, renouncing the title by which the head of this diocess had been hitherto distinguished, styled himself bishop of Bath. The principal events by which his episcopal domination was distinguished, have been stated in their due place[6]; and it only remains to observe, in the present article, that the removal of the see did not fail to cause serious animosity between the canons of Wells and the monks of Bath. The contention between these parties was carried to an extremity of violence on the demise of Godfrey, the second and final prelate who confined his title to the city of Bath. Robert, a monk of Lewes, in Sussex, was chosen third bishop of Bath; but he judged it expedient to compromise the existing differences, by making the following ordinations: "That from henceforth the bishop should be nominated from both places, and precedence should be given, in the title, to Bath. That, in the vacancy of the see, a certain number, delegated from each church, should elect their successive bishops. That, after the confirmation of such election, the bishop elect should be enthroned in both churches, and first in that of Bath. That the bishop's chapter should be constituted of both bodies, so that all grants and patents should be confirmed under both their respective seals." This prelate entered, with reprehensible zeal, into the political struggles between king Stephen and the empress Maud. His activity of disposition was more suitably evinced in extensive improvements, afforded by his means to the cathedral church of Wells; which structure, we may readily suppose, had experienced entire neglect from his immediate predecessors.

The prudential modification adopted by bishop Robert, for terminating all disputes respecting the see of this diocess, shortly experienced interruption. Savaricus, who was advanced to the mitre in the year 1192, is described as possessing a restless and enterprising disposition. When his sovereign, Richard I. was detained, on his

5 Mr. Warner (Hist. of Bath, p. 63.) describes Villula as "a man who, though nothing more than an empiric, had found means to accumulate a large fortune by practising physic, and imposing upon the ignorance and credulity of the invalids who flocked to the healing waters of Bath, in search of ease and health."

6 History, &c. of Bath Cathedral, pages *(f)* and *(g)*.

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return from Palestine, by the emperor of Germany, this bishop, who was related to the emperor, offered himself as one of the hostages for securing the payment of the captive king's ransom. As a recompense for this service, he obtained from Richard a grant for the abbey of Glastonbury to be thenceforwards attached to the bishopric of Bath and Wells. He subsequently removed the see, and styled himself bishop of Glastonbury. It was not likely that this act of aggrandizement should long remain uncontested. In the time of his successor, Joceline Troteman (often termed de Wells, from the place of his nativity), the monks of Glastonbury earnestly struggled for a restoration of their ancient abbatial form of government; and ultimately obtained that privilege. The bishop then renewed the conciliatory title of Bath and Wells; in which judicious practice he has been imitated by all who have succeeded him on the episcopal throne of this diocess. Few names in our list of prelates are more deserving of local veneration, or general respect, than that of Joceline de Wells. It has been often remarked in previous sections of this historical publication, that the piety of the early and middle ages, however simple and sincere, was chiefly manifested in benefactions to the splendour of church-architecture, and to the increase in number and opulence of ecclesiastics connected with the performance of religious ceremonials. Of such a character we accordingly find the modes in which bishop Joceline evinced his zeal for the interests of christianity. He founded several prebends, and was, in other respects, a munificent contributor to the revenues and prosperity of the see. The principal efforts of his liberality were directed towards the improvement of the cathedral buildings; and the work there performed under his patronage, still remains, and acts as a noble and grateful monument to his memory.

Walter Giffard, who was consecrated to this see in 1264, was appointed lord high chancellor in the following year, and was afterwards translated to York. Several succeeding prelates also filled with credit high offices in the state; but our attention is more immediately demanded to such as have attained a local interest, by an exemplary practice of their pastoral duties, or by other circumstances closely connected with the diocess. Robert Burnell, elected A. D. 1275, amassed a large fortune, whilst exercising the duties of treasurer and lord chancellor of England. He sat at Wells for eighteen years, and considerably augmented the palatial residence. Ralph de Salopia, promoted hither in 1329, is recorded as an eminent benefactor to the buildings of his see. By him was founded the college of vicars; and he is, likewise, said to have erected several mansions on the episcopal estates. John Harewell, consecrated in 1366, was chaplain to Edward

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the black prince. He contributed largely to the erection of the south-west tower of the cathedral, and towards the expense of glazing the great western window. Nicholas Bubwith, translated to this see from Salisbury, is commemorated as a great benefactor to our church. Thomas de Beckington, consecrated in 1443, was a native of Beckington, in Somersetshire. After receiving the rudiments of education in Wykeham's school, at Winchester, he was removed to New College, Oxford; and afterwards became chancellor of that university. He assisted in the instruction of king Henry VI. and received several valuable preferments, as rewards for the care which he evinced in the exercise of that duty. A large part of the wealth which he acquired in the diligent discharge of his numerous important offices, he liberally employed in public works. His munificence was not confined to the buildings of his see, although it was chiefly directed towards them[7]. In regard to the cathedral of Wells, he shares with bishop Joceline in the fame of splendid benefaction. Oliver King requires particular notice in the history of this diocess, on account of the attachment which he exhibited towards the city of Bath, and the memorable attention which he paid to the monastic buildings of that place. The abbey-church of Bath had been considered, by many preceding prelates, chiefly as a nominal appendage to the dignity of their mitre. This prelate, induced, as is said, by "a vision which he beheld," commenced the re-edification of that neglected structure. Bishop King was succeeded by Adrian de Castello, who entered England on a mission from the pope. This agent of the court of Rome viewed the bishopric merely as a profitable source of revenue, and contented himself with drawing from it pecuniary emolument. He was deprived of his numerous preferments, for plotting against pope Leo X.; but our diocess gained no immediate advantage from his fall. Throughout four years the see was held *in commendam* by cardinal Wolsey; who had, indeed, previously rented its produce of the sordid Adrian. In the time of William Knight, elected to this see A. D. 1541, an act of parliament was passed, vesting the right of election in the dean and chapter of Wells, who were thereby constituted one sole chapter.

It is a painful, but an imperative, duty, to place the brand of historical obloquy on those who have disgraced a situation, calculated to call forth the dignity of religious and moral excellence in an exemplary form. The name of William Barlow compels us to the performance of this obligation. He was promoted to this see in 1547, having

7 Amongst numerous instances of his public spirit, and friendly disposition towards architectural improvements, it may be noticed that he was a great contributor to the buildings of Lincoln College, Oxford.

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previously sat as bishop of St. Asaph and St. David's. In the history of the latter see we found cause to denounce him as a man of a rapacious and unprincipled character[8]. Unhappily he brought with him his evil propensities, when promoted to this more affluent diocess. By sale, and by interested exchange, he greatly injured the revenues of the see, and appears to have regarded many of its buildings merely as articles of personal aggrandizement. These unjustifiable actions were performed during the reign of Edward VI.; and, on a change of administration, when Mary acceded to the throne, he judged it expedient to fly to a foreign country, universally execrated, and (which to such a man was, too likely, an affliction still more severe) scarcely enriched. We have the consolation of not finding his parallel in our diocesan annals. Amongst the prelates who have occupied this see since the reformation of religion, many have been distinguished for mental energy, and for the brightest perfection of correct understanding,—consistency of moral conduct.

James Montagu, promoted hither A. D. 1608, resided much at Wells, in the exercise of a due pastoral care; and improved, at a considerable expense, the palaces of Wells and Banwell. The loyalty of William Laud, and the firmness which he evinced in times of peculiar trial, induce us to lament his fate, and to look with tenderness on his failings. This distinguished prelate was translated hither from St. David's, in 1626; and was advanced from this see to London, A. D. 1628. His subsequent elevation to Canterbury, and his dignified fall, are narrated in the general history of the country. William Pierce, removed to this see from Peterborough, in the year 1632, encountered the shock of those innovations which were attendant on the civil war of the 17th century. This respectable prelate was deprived of his mitre by the parliament; and important injuries were inflicted on the buildings of the see, by the agents of fanaticism. One Cornelius Burgess obtained possession of the palace at that melancholy juncture, and reduced the structure to a state of ruin, for the purpose of selling the materials. The gatehouse he preserved entire, but contumeliously let it out as an habitation for persons of the lowest order. Bishop Pierce emulated the best of the deprived prelates in patience under long suffering, and regained his ecclesiastical sway, much to the satisfaction of his diocess, on the restoration of Charles II. Few succeeding prelates are more deserving of minute biographical attention than Thomas Kenn, or Ken, who was promoted to this see by the direct appointment of his sovereign, in 1684. This conduct redounds, in a marked degree, to the honour of the volatile Charles, as Dr.

[8] Hist. of Cathedral Church of St. David's, page (f).

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Kenn had recently evinced an unbending dignity of demeanour, by refusing to resign a house which he held at Winchester, as prebend of that cathedral, for the use of Eleanor Gwynne, during a visit of the court. He attended the king in his last hours, and prevailed on the expiring Charles to receive a visit, at that awful season, from the consort whose society he had despised in times of health and gay anticipation. According to the friendly biographer of our prelate, the king "asked pardon" of the injured Katherine, "and had her forgiveness before he died." Dr. Kenn advanced some of the best interests of his diocess, by instituting schools in the principal towns; and for the instruction of the poor children educated in those seminaries, he wrote and published his useful "Exposition of the Church Catechism." He was one of the seven bishops committed to the Tower of London, for opposing the reading of king James's declaration of indulgence[9]. Whilst thus disdainful of the frowns of tyranny, when engaged in support of the church, he cherished rigid notions respecting the duties of allegiance; and, on the accession of king William, he retired, and "relinquished his revenue, though not his care," with a clear conscience and a generous mind. The pressing necessities of life now compelled him to dispose of the whole of his property, except his books. He subsequently retired to Longleat, in Wiltshire, the house of his patron, lord Weymouth, where he lived in studious seclusion[10]. Queen Anne highly respected his real worth, and granted to him a yearly pecuniary assistance; which honourable allowance he expended in charitable donations. This zealous, faithful, and pious man, died in the year 1710, at the age of seventy-three[11]. Dr. Kidder, who succeeded to the bishopric, and was consecrated A. D. 1691, unhappily perished, together with his lady, by

9 It was the severe fate of bishop Kenn to be suspected of disloyalty by the bigoted James, and to be rejected by the protestant successor of that weak king, through an apprehension of his attachment to the "old" forms of religion. The dislike which he incurred, on both occasions, would appear, now that time has lessened every incentive to passionate decision, to have sprung from his honest warmth of feeling, and rigorous disdain of all courtly modifications of opinion. The purpose of biography, in delineating peculiarities of character, is often greatly advanced by a single and brief anecdote. The following would appear to be of that complexion:—The humane mind of bishop Kenn was impelled to a generous sympathy with the sufferings of those persons who were imprisoned, in consequence of being taken in rebellion against the ruling power, under the duke of Monmouth. The compassion which he bestowed on these unhappy prisoners gave much offence at court, and all his subsequent actions were watched with a close and jealous eye. It is related by his biographer, (Short Account of the Life of Bishop Kenn, p. 17) that, "upon the preaching of one of the two sermons now published, and in the king's own chapel at *White-Hall* (which sermon seems wholly intended against both the *popish* and *fanatick* factions, then united at court;) and it being misrepresented to the king (who had not been present at divine service), but sending for the bishop and closetting him on the occasion, received nothing in answer, but this fatherly reprimand; *that if his majesty had not neglected his own duty of being present, his enemies had missed this opportunity of accusing him*:—whereupon he was dismissed."

10 An excellent portrait of bishop Kenn is still preserved at Longleat, now the residence of the marquis of Bath.

11 The above particulars are chiefly derived from "a Life of Bishop Kenn, published by his descendant, W. Hawkins, esq."

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the fall of a part of the palatial building, in the memorable storm of 1703. Amongst several excellent prelates who adorned this see in the 18th century, must be gratefully remembered the names of Hooper and Wynne, both of which bishops were promoted to this diocess from that of St. Asaph. The equally estimable divines, Willes and Moss, had previously occupied the episcopal chair of St. David's. RICHARD BEADON, D. D. our present respected prelate, was translated hither from Gloucester, in the year 1802.

The cathedral church of Wells is considered, by most examiners, to be one of the noblest piles of ancient architecture amongst those numerous splendid structures which act as impressive memorials of the piety and munificence of our forefathers. Unlike the majority of cathedral-buildings in this country, the fabric now under consideration contains, however, no vestiges of Anglo-Norman workmanship. The building is uniformly in the pointed style, whilst it displays several modifications of that luxuriant character of architecture. The exterior is conspicuous for grandeur of design and richness of ornament. Its august towers impress feelings of reverence, on a first and distant view: the mind is filled, and gratified, by its variety and splendour of parts, on a closer inspection. It is believed that the most comprehensive view of this fine edifice is presented on the south-east, a point of prospect which we have selected for one of our engravings. The lady-chapel—the varied windows of the choir, and those of the transepts, and the elaborate beauty of the great central tower, are there exhibited, whilst an idea is conveyed of the solemn effect of the whole, when combined as one venerable architectural object.

No single part of the exterior is calculated to excite the attention so forcibly as the west front. This face of the building emulates the western fronts of the cathedrals of Peterborough and Lincoln, in a gorgeous display of the statues of tutelary saints and benefactors; the niches in which they are placed being generally adorned by rich canopies, supported by slender pillars of polished Purbeck marble. The sculpture is, in the greater number of instances, well executed; but there is no direct testimony for believing it, as is commonly reported, to be the work of Italian artists. The figures are nearly of the size of life, and are chiefly placed on three stories, made by different divisions of prominent buttresses. The number of niches in the respective divisions is various, some containing only one, and not any comprising more than four. On a fourth story is a continued range of niches, filled with unattired figures, rising out of tombs and graves, intended (although not uniformly with a decorous solemnity of design) to represent the awful hour of resurrection. The whole

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of this upper series of sculpture is indifferently executed, and not entitled to attentive inspection. A considerable number of basso-relievos is, likewise, dispersed in every amenable part. The erection of this superb portion of the structure is principally ascribed to bishop Joceline, in the early part of the 13th century; at which time a taste for covering the façades of cathedrals with rows of niches, devoted to the enshrinement of statues, first grew into use. The statues, when last accurately examined, amounted in number to 153; and, although they have in many instances experienced mutilation and decay, they still rank amongst the least injured of similar bold and beautiful examples of an ancient fashion in the decoration of ecclesiastical structures[12]. In the centre of this front, over the door of entrance, is a

12 The curiosity of the ordinary, as well as the antiquarian examiner, has been naturally excited towards a discovery of the persons intended to be commemorated by the numerous figures presented on this façade. The devastating hand of time, almost equally destructive of traditionary history, and of works carved in stone, has left no authentic traces towards the accurate designation of each sculptured personage. But, in the absence of direct testimony, some light has been borrowed from an ancient writer, aided by the ingenious observations of a modern antiquary, which are of sufficient interest for insertion in this place, although it may be necessary to hold in remembrance that they are candidly submitted by their respectable author, the late Mr. Gough, as probable surmises, rather than as conclusive information.—William of Worcester (Itin. p. 285), noticing this cathedral, describes the sculpture at the west-end as consisting of "rows of great images, of the *New and the Old Law*." In the course of his remarks upon this intelligence, Mr. Gough, in an essay inserted in Carter's "Specimens of Ancient Sculpture and Painting," observes, "that it is evident many subjects of the sculptures there presented, are taken from the *New Law*, or New Testament, beginning at the bottom with the centre statue over the west door, representing the Virgin and Child, or the Deity; over these the Father and Son, or it may have been the Father crowning the Virgin, and ascending through a series of saints, angels, and apostles, to Christ on the top.—Thus far, at least, coincides with William of Worcester's description. It may not be altogether so easy to follow him in the statues which, he says, were taken from the *Old Law*, or Old Testament. Though it was no uncommon thing to borrow groupes of Old Testament history, to adorn religious buildings, we do not recollect any instances of single figures borrowed from it; nor, indeed, is it so easy to adapt characteristics to such figures, as to those taken from the New Testament, where every apostle, or saint, has his, or her, attribute. And it is further to be observed, that in the west front, are intermixed some few figures of different style;—female, crowned and mitred."

In regard to "three great buttresses, with three rows of great images of the *Old Law*," mentioned by William of Worcester, on the north-west side *(in occidentali et boriali parte)* Mr. Gough remarks that, "if we should admit some of them to represent kings and prophets of the Jews, still there will be found, intermixed, Christian kings, bishops, and warriors, together with several female statues, without any distinguishing attribute, except crowns. If, again, we apply this reasoning to buttresses, placed by William of Worcester on the south-west side, and charged with images of the *New Law*, we shall find all the statues to be of a period posterior, indeed, to the New Testament history, but strictly Christian, and so far conformable to his idea of the New Law." The figures "siding the great west door," Mr. Gough mentions as being chiefly kings and bishops, who were benefactors to, or who filled, this see.—"The number of sovereigns of Wessex, from, and including, Ina, who founded this see, to the annexing of that kingdom to his own by Ethelbert, was eight; and we find just that number among the statues in one division, viz. seven kings, and one queen, Sexburga, who stands alone. Two other queens there represented, may be the two consorts of Ina, Ethelburga, and Desburgia. Then with regard to bishops of this see, if we follow Godwin's catalogue we shall find *Jocelyne* was the twenty-first in succession, from the first establishment of the see; and, accordingly, we may discover in two divisions, just that number of mitred figures, sitting and standing. The only reason for supposing bishop Jocelyne to be represented by the pontifical figure, sitting alone, at the top of the front of the south-west buttress, is the circumstance of having a coat of arms under his feet; though it must be confessed, we are not certain what were his family arms. There are six more mitred statues, on the return of buttresses at the north-west angle. These I would suppose to be some of the sixteen who succeeded Jocelyne, to Beckington, the next great benefactor to this church; and that the others once occupied niches, now vacant, on this fine front. The figures which remain after the several assignments, must be lost in the crowd of monks, nuns, knights, and noblemen, connected with the church, who have nothing to make them outlive their own, or the nearest succeeding age."

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window of lofty proportions; and the whole is flanked by towers, which are additions to the first design, and are not in a correspondent style of architecture. The tower on the south-west was erected by bishop Harewell, with the aid of several pious contributors, about 1366, and now contains eight bells, much celebrated for harmony of tone; that on the north-west was built under the notice of bishop Bubwith, in the year 1415.

The great quadrangular tower, placed in a central situation over the area formed at the intersection of the nave, the choir, and the west, or principal transept, derives an august character from its massy proportions, whilst the objection of a gloomy and preponderating weight of aspect, likely to proceed from that circumstance, is obviated by the numerous lights pierced in its spacious fronts, and the plenitude of ornaments with which it is enriched. At the angles are quadrangular turrets, adorned with statues in an upper division, and terminating in crocketed pinnacles. A pierced and embattled parapet surrounds the platform of the tower; and, at equal distances between the angular turrets, rise over each front of the elevation two aspiring pinnacles, embellished with crockets. The north side of the cathedral presents several architectural features of peculiar attraction. The north porch, or principal door of entrance in this division of the structure, commands the admiration of the spectator, and is not less curious in particular parts than striking from general display. Few doorways, of the pointed form, are of so massy and elaborate a character. The arch is composed of numerous receding members, amongst which are conspicuous two broad and bold mouldings, exhibiting the duplicated zigzag of the circular, or debased Roman, style, interspersed with leaves; and is sustained, on each side, by numerous slender columns, having three unornamented torus bands near the centre of each shaft. The capitals present foliage, some grotesque carvings, and the sculptured representation of a human figure, bound and pierced to death by the arrows of several assailants. This piece of historical sculpture, which extends through several capitals, is possibly allusive to the martyrdom of St. Sebastian. On the facing of the north porch, placed one on each side of the arch of entrance, are two pieces of sculpture, rudely executed, which would appear to be relics of a more ancient edifice, and were probably inserted here, as venerable antiquities, on the renovation of the pile.

Proceeding towards the east, on the same side of the building, the light and beautiful divisions of the octangular chapter-house, although detached from the architectural outlines of the main structure, assist in completing its attractions and grandeur. The heads of the

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windows are enriched by intricate ramifications of stone-work; the parapet is pierced in two divisions, the lower comprising arches of the pointed form, and that above presenting a range of quatrefoil compartments. At each angle rises a turret, richly embellished after it surmounts the parapet, and terminating in a crocketed pinnacle. The lady-chapel, attached to the east end of the cathedral, is greatly dissimilar in style to other parts of the exterior, but is so evidently an addition to the original design, that the expanded windows and ramified mullions of the fifteenth century, may be allowed their just share of admiration, without the alloy of objections, as to a want of congruity in styles, by the most fastidious architectural antiquary. The whole of the cathedral, with the exception of ornamental particulars, is composed of free-stone, dug in the neighbourhood of Doulting, a village about seven miles from Wells, towards the east.

Previous to a notice of the interior, we shall mention the chief constituent parts into which this cathedral church is divided. Its plan comprises a nave, with two side aisles; north and south transepts, intersecting the nave and choir; a choir with side aisles; and a short transept at the eastern extremity of the choir. To the east of the altar is the lady-chapel; and, on the south side of the church, is a spacious cloister. Concerning the architectural history of this cathedral, few ancient documents, of a satisfactory character, have hitherto been discovered and communicated to the public. It is, indeed, a subject of just regret, that the history and description of so fine and interesting a structure, should have been treated with unfeeling neglect by an author who undertook the task of collecting, for public information, the principal historical and descriptive particulars relating to that western district of England in which the city of Wells is situated. Mr. Collinson, the historian of Somersetshire, notices the architecture of this church in terms too general to impart information, or even to gratify curiosity; and produces no authorities for the dates to which he ascribes certain parts. From the results of his hasty statements we are, however, justly taught to believe, that the "greater part of the building, as it now stands, was erected by Joceline de Welles, about the year 1239." Mr. Gough, in that contribution to Carter's "Specimens of Ancient Sculpture and Painting," which we have quoted in a previous page, echoes Godwin in observing, that bishop Joceline took down the greatest part of the church, from the presbytery westward, and rebuilt it on a more spacious and beautiful plan. In a local publication, which is useful in many particulars, and demands especial notice in the present place, on account of the influence which it necessarily obtains over the opinion

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of casual visitors, it is said that "the most ancient part of the building is the nave, transept, side aisles, and a part of the choir, as far as the third window towards the east." These parts the author ascribes to bishop Robert, whose works, in regard to this edifice, were performed about the year 1150. Whilst no writer claims authority for his assertions, either in documents preserved in the episcopal archives, or in the pages of such ancient chroniclers as are printed, or are otherwise accessible to public inspection, an eligible estimate of the probable eras at which the respective portions of the fabric were erected, must be attained, in the most desirable way, by an examination of the prevailing architectural character. We believe that, after a faithful notice, however brief, of the different parts of the building, the reader will have little hesitation in concluding that the existing fabric is principally the work of the two bishops Joceline and Beckington, although occasional erections, alterations, and improvements have been made by intervening prelates, in attention to the notions which obtained in their times, concerning a due magnificence in ecclesiastical architecture.

The nave is divided from its aisles by arches uniformly pointed, and of a contracted, but regular, form. These arches are sustained by eighteen weighty and clustered columns, nine on each side. The bases are plain, but the capitals are charged with much florid ornament, comprising a great variety of grotesque figures. Above is a triforium, the arches of which are pointed, and of regular construction. The groining of the ceiling consists of simple intersecting ribs, or cross-springers, which rise from corbels projecting between the windows. The same terms of delineation apply to the principal, or western, transepts. It is almost superfluous to observe, that such architectural features as are here described bear no reference to the reign of Stephen, at which time a re-edification of the cathedral took place under bishop Robert. The pointed style was not then methodised into an order; and, even in the subsequent reign of Henry II. had not passed the boundary of a crude and imperfect character, as may be instanced in the choir of Canterbury cathedral. On the contrary, we have, in the nave of the present building, strong indications of similitude to the cathedral of Salisbury, erected in the reign of Henry III.; in the time of which king, A.D. 1239, the renovated structure of Wells was newly dedicated by bishop Joceline. The tower is supported by four massy columns, strengthened by inverted arches. The sides are ornamented by tiers of small arches, divided by slender pillars; and the vaulting is richly decorated, the cross-springers proceeding from corbels which project from the supporting columns.

The choir is lighted by twelve windows, in the pointed form, be-

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sides a large and splendid window at the east end. Six of these windows (three on each side, towards the east) are evidently of a later date than those in the western part. The whole of the choir appears, indeed, to have undergone progressive and important alterations. Its decorations are, at present, of an elaborate description, and the sides exhibit a gorgeous display of tabernacle-work, pinnacles, and the countless variety of minute embellishments imparted to English architecture by the best-encouraged artists in the most prosperous days of that luxuriant style. The groining of the roof no longer exhibits the simplicity observable in the nave. The ribs branch into tracery-work, and are abundantly ornamented, at their intersections, with foliated orbs and various devices. Parts of the improvements bestowed on the choir may be safely attributed to John de Drokensford, Ralph de Salopia, and John Harewell, all which bishops are commemorated as contributors to the cathedral buildings in the fourteenth century; but other divisions bear incontestible marks of the munificence of bishop Beckington. The great east window occupies the whole breadth of the building, and consists of seven compartments. The head of the arch is enriched by tracery, and the whole is filled with painted glass. On the sides of the choir are stalls for the dignitaries, canons, and prebendaries, separated by slender pillars of wood, and surmounted with canopies. The episcopal throne, on the south side, is a beautiful fabric of stone, constructed under the direction of bishop Beckington; but disfigured, and rendered equivocal as to its material, in the view of the cursory observer, by a thick coat of paint.

The area between the high altar and the lady-chapel is occupied by several clustered columns, of slender proportion, sustaining arches, and constituting a curious, and, perhaps, unique feature of architectural arrangement. The chapel of the virgin is open to view from the east end of the choir, and is one of the most richly-adorned, and elegant, of similar extraneous erections. This beautiful structure was built under the direction of bishop Beckington, and is lighted by five windows. The heads of the arches are ramified into numerous compartments, of a trefoil form, and the whole are filled with painted glass. The vaulting of the roof is finely groined, the ribs uniting in the centre, and their intersections being variously adorned. Several chapels of a less important character are contained within the walls of the cathedral. To the east of the bishop's throne, on the south side of the choir, is a small but highly-ornamented chapel, dedicated to St. Mary, in which is placed the tomb of bishop Beckington. This is a table monument, of open workmanship, displaying, on the upper slab, the effigies of the deceased, and revealing, in the lower compartment, an awful me-

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morial of the mutable state of humanity—a ghastly skeleton—expressive of the forlorn condition of that form, when in the last stage of decay, which commanded so much respect when animated by health, and attired in robes of pontifical dignity. In the upper part of the nave, on the south side, and occupying the space between two of the pillars which divide that part of the cathedral from its aisle, is an elegant chapel erected by the executors of bishop Beckington, in the 15th century. This fabric is composed of stone. The ceiling is groined; and, on the principal face of the structure, are five figures, finely sculptured, and placed in niches surmounted with delicate tabernacle-work. On the opposite side of the nave, and likewise filling the space between two of the clustered columns, is a sepulchral chapel, devoted to the memory of bishop Bubwith, in which that prelate lies interred.

The monuments are numerous, and several possess considerable interest. The memorials erected to the bishops Bubwith and Beckington, have been already noticed. Several of the early prelates were also, with exemplary propriety, interred on the spot which had claimed the exercise of their extensive pastoral duties; and the same walls enclose the remains of many excellent bishops in succeeding ages, down to a recent period. William de Marchia, bishop of Wells, who died A. D. 1302, lies beneath a monument of the altar form, which supports his effigies in the attire of pontifical dignity. Bishop Harewell, noticed in a preceding page as a contributor to the buildings of his episcopal church, is buried in the south aisle of the choir. At the feet of his effigies are placed two hares, the rebus of his name. The monumental tributes to bishops interred here in periods subsequent to the reformation, demand notice from the frequent eminent worth of the persons commemorated, rather than from splendour of design or excellence of execution. There are various monuments to private persons, which would require attention in a more extended topographical survey.

The inscription on one of these possesses so much genuine pathos and elegance, that no account of our cathedral can approach towards a satisfactory character, without its insertion. The monument to which we allude is erected to the memory of Thomas Linley, esq. who died in the year 1795; and likewise to that of two of his daughters (one of whom was wife of the late R. B. Sheridan, esq.) and an infant grand-daughter. The poetical inscription is presented beneath.[14]

14 "In this blest'd pile, amid whose favoring gloom
Fancy still loves to guard her votary's tomb,
Shall I withhold what all the virtues claim,
The sacred tribute to a father's name?
And yet, blest'd saint! the skill alone was thine
To breathe with truth the tributary line;

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Quitting the cathedral for a notice of its appendant buildings, the chapter-house is first entitled to consideration. This structure adjoins the north transept, and is of an octangular form. The roof is finely vaulted, and supported by a central column of Purbeck marble, clustered, and affording in its apex the source whence the ribs of the groining diverge. The walls are embellished with canopied niches, corresponding in number with the stalls in the choir. Beneath this building is a crypt, or vaulted apartment. The groin-work in the roof of this division of the structure (locally said to have been formerly used as the sacristy) springs from the basement part of the same clustered column which supports the roof of the chapter-room. The cloister is on the south side of the nave, and communicates with the transept. The east side of this religious ambulatory is ascribed to the time of bishop Bubwith, and contains, in an upper story, a library, founded by bishop Lake, in 1620. The south and west divisions of the cloister were chiefly erected during the prelacy of Beckington. In various parts of the building are observable his accustomed rebus—once supposed to be ingenious, although now deemed puerile—a beacon, placed in a ton!

The present members of this cathedral, are, besides the bishop, a dean (with the prebend of Curry annexed); a precentor; a chancellor; a treasurer; three archdeacons; a sub-dean; forty-six prebendaries; five priest-vicars; eight lay-vicars; six choristers; one sacrist; three assistant clerks, and certain inferior officers. The diocess of Bath and Wells is divided into the three archdeaconries of Wells, Taunton, and Bath; which are again subdivided into thirteen deaneries, and four hundred and eighty-two parishes.

The bishop's palace presents, in its outline and more ancient parts, a curious and impressive memorial of the repulsive manners of former ages. The walls surrounding this building enclose seven acres of land, and are accompanied in their circuit by the additional protection of a fosse, or moat. The whole structure was originally of a corresponding

The mem'ry of departed worth to save,
And snatch the fading laurel from the grave:
And, oh! my sisters, peaceful be your rest,
Once more reposing on a father's breast;
You, whom he lov'd, whose notes so soft, so clear,
Would sometimes wildly float upon his ear,
As the soft lyre he touch'd with mournful grace,
And Recollection's tear bedew'd his face.
Yes, most belov'd, if ev'ry grateful care
To soothe his hours, his ev'ry wish to share;
If the fond mother and the tender wife
Could add fresh comfort to his eve of life;
If youth, if beauty, eloquence could charm,
Genius delight him, or affection warm;
Your's was the pleasing task from day to day,
Whilst Heav'n approv'd, and Virtue led the way." *William Linley.*

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character, and wore the aspect of a castle inhabited by a lay-baron in the ages of factious contention. Such a mode of architecture was not unusual in the palatial dwellings of prelates, and other dignified churchmen, in the middle ages, a surviving instance of which practice may be noticed in the ancient part of Durham castle; and the remains of such edifices assuredly act as most grateful memorials of the national blessings arising from a reform of religion, and an amelioration of manners. It appears that an embattled form was bestowed on the episcopal palace of Wells, towards the termination of a necessity for castellated precautions in this country, by bishop Erghum, who was translated hither in the year 1388. The plan of the structure, as enlarged and fortified by that prelate, comprehends two courts. On the south side of the outer court, or ballium, stood the great hall; which noble room was in length 120 feet, and in breadth nearly 70 feet. This part of the building is now in a state of ruin, having been destroyed by sir John Gates, in the reign of Edward VI.; a period at which the pretension of religious reform was too frequently used as an excuse for indiscriminate plunder. The present residence is situated on the east side of the same court, and is a spacious building, containing a chapel, and many handsome apartments, which have been greatly improved by the present bishop.

DIMENSIONS OF THE CATHEDRAL.

LENGTH from east to west 371 feet; do. from the west door to the choir 191 feet; do. of the choir, about 106 feet; do. of the space behind the choir to the lady-chapel 22 feet; do. of the lady-chapel 47 feet; do. of the cross aisles from north to south 135 feet.—BREADTH of the body and side aisles 67 feet; do. of the lady-chapel 33 feet; do. of the west front 235 feet.—HEIGHT of the vaulting 67 feet; do. of the great tower in the middle 160 feet; do. of the towers in the west front 190 feet.—LENGTH of the south cloister 155 feet; do. of the east cloister, about 159 feet; do. of the west cloister, about 164 feet.

DESCRIPTION OF THE PLATES.

Plate 1. A View of the Crypt under the Chapter-house. The roof of this apartment is supported by eight substantial columns. In the centre is a massive pier, surrounded by eight small pillars, of a similar character with those in other parts of the Crypt.

Plate 2. The West Front. The numerous Statues on this façade chiefly consist of the representation of scriptural characters, and the effigies of kings, bishops, and various contributors to the buildings of the Cathedral. The Towers by which this Front is flanked are of a more recent date, as is explained in our history of the Cathedral.

Plate 3. A South-east View of the Exterior of the Cathedral, (taken from a garden belonging to Mr. Foster) shewing the whole perspective of the structure in that direction. The octangular building at the east end is the Lady-chapel.

Plate 4. Presents a delineation of the North-east aspect of the Cathedral. The elegant Chapter-house, of an octangular form, constitutes a principal feature in this View.

Plate 5. The Entrance to the North Porch; a spacious pointed arch, supported on each side by eight columns, alternately duplicated and single. Interspersed in the foliage of the capitals, to the left of the entrance, are some curious pieces of sculpture.

Plate 6. An Interior View from the South Transept, looking towards the west. The Font appears in the front. In the distance is seen the Nave. Between the columns is shewn part of bishop Beckington's Chapel.

Plate 7. The West side of the Cloister. At the farther end is an ornamented doorway, leading to the South-west Tower of the Cathedral.

Plate 8. The Chapter-house. The walls of this superb room are decorated with niches, and the apartment is lighted by eight windows, the heads of which are filled with rich tracery.

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BATH AND WELLS.

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Richard Kidder	1691
George Hooper	1703
John Wynne	1727
Edward Willes	1743
Charles Moss	1774
RICHARD BEADON	1802

ABBOTS.

Elphege	970	Stigand	1067	Aelsig	1075
Sewold					

PRIORS.

Benedictius	1151	Thomas de Wynton	1289	John de Tellisford	1411
Peter	1159	Rob. de Cloppecote	1301	William Southbroke	1425
Walter	1175	Robert de Sutton	1332	Thomas de Lacock	1447
Gilbert	1198	Thomas Christy	1333	Richard	1476
Robert	1205	John de Irford	1340	John Cantlow	1489
Thomas	1223	John de Walecot		William Bird	1499
Walter	1261	John de Dunster	1406	William Holway	1525

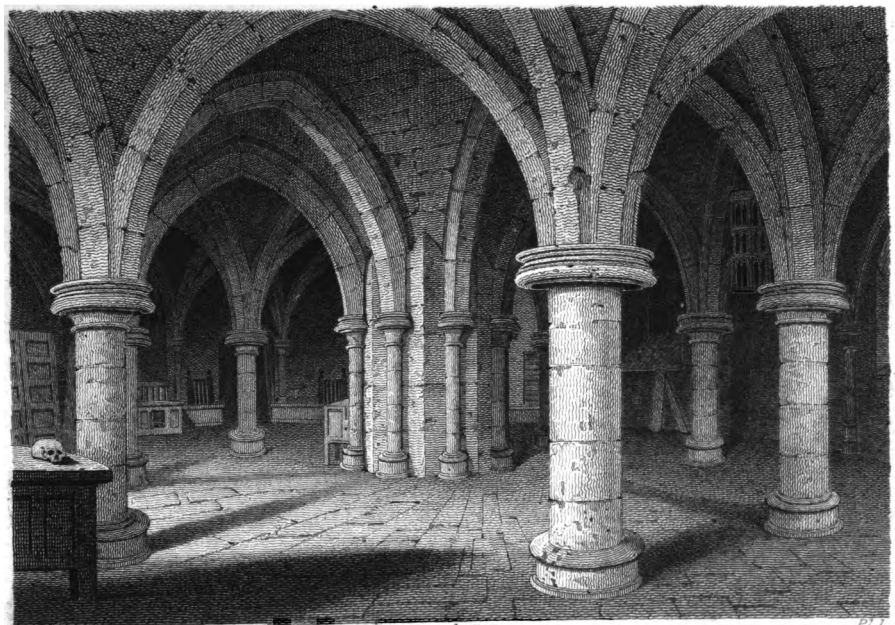
DEANS.

Ivo	1150	Thomas de Sudbury	1381	Robert Weston	1570
R. de Spakeston	1160	Nicholas Slake	1396	Valentine Dale	1574
Alexander	1180	Henry Beaufort	1397	John Herbert	1589
Lionius	1205	Thomas Tuttebury	1401	Benjamin Heydon	1602
Ralph de Lechlade	1218	Thomas Stanley	1402	Richard Meredith	1607
Peter de Ciceter	1220	Richard Courtney	1410	Ralph Barlow	1621
William de Merton	1236	Thomas Karniche	1413	George Warburton	1631
Johannes Saracenus	1241	Walter Metford	1413	Walter Raleigh	1641
Giles de Bridport	1253	John Stafford	1423	*Deanery Vacant 14 Years.*	
Edward de la Knoll	1256	John Forest	1425	Robert Creighton	1660
Thomas de Button	1284	Nicholas Carent	1446	Ralph Bathurst	1670
William Burnell	1292	William Witham	1467	William Graham	1704
W. de Haselshaw	1295	John Ganthorp	1472	Matthew Brailsford	1713
Henry Husee	1302	William Cosyn	1498	Isaac Maddox	1733
John de Godelegh	1305	Thomas Winter	1526	John Harris	1736
Richard de Bury	1332	Richard Woolman	1529	Samuel Creswicke	1739
Wibert de Littleton	1334	Thomas Cromwell	1537	Hon. F. Seymour	1766
Walter de London	1335	W. Fitzwilliams	1540	George W. Lukin	1799
John de Carlton	1350	John Goodman	1548	Hon. H. RYDER, bp. of Gloucester	1812
Stephen de Pympell	1361	William Turner	1550		
John Fordham	1378				

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Pl. I.

Crypt. Wells Cathedral.

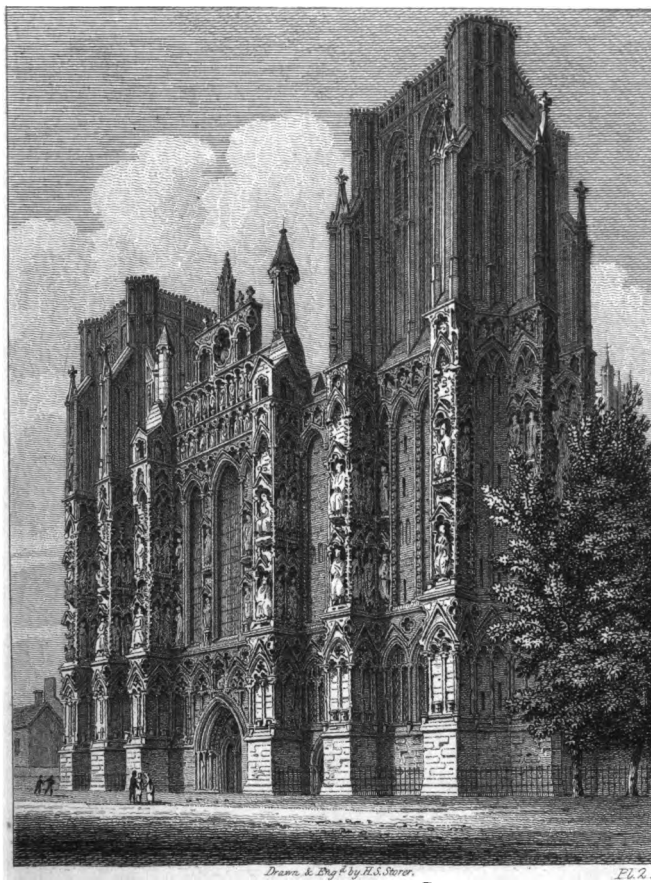
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West Front of Wells Cathedral

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Drawn & Engd by E.J. Sharp from a Sketch by H. Gastineau. Pl.3.

S.E. View of Wells Cathedral.

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Pl. 4.

N.E. View, Wells Cathedral.

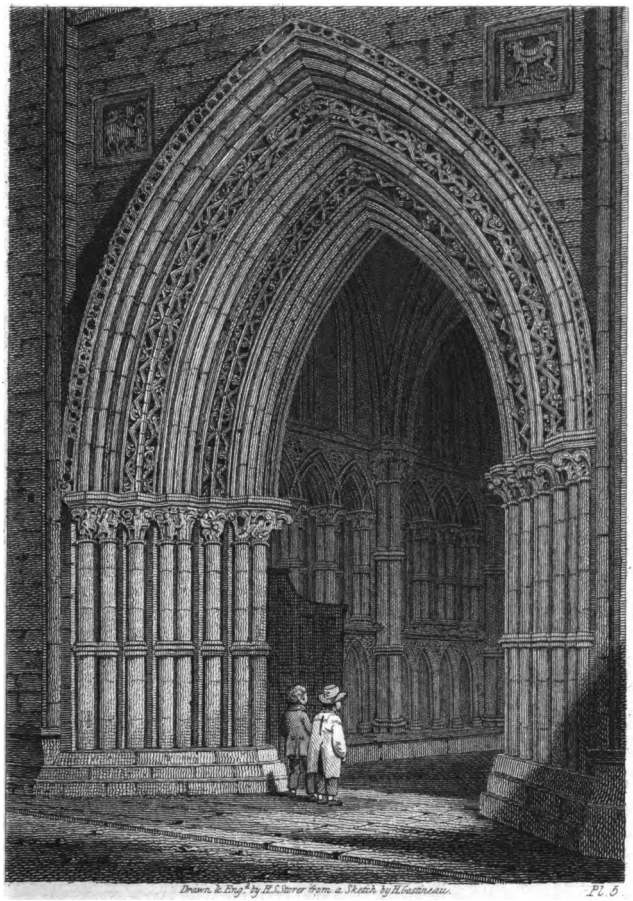
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North Porch, Wells Cathedral.

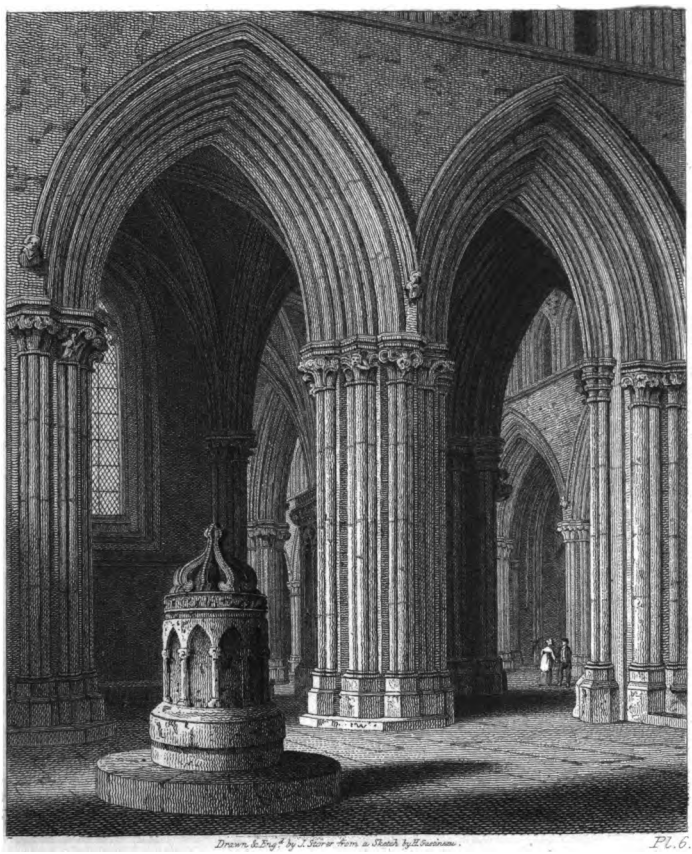
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South Transept, Wells Cathedral.

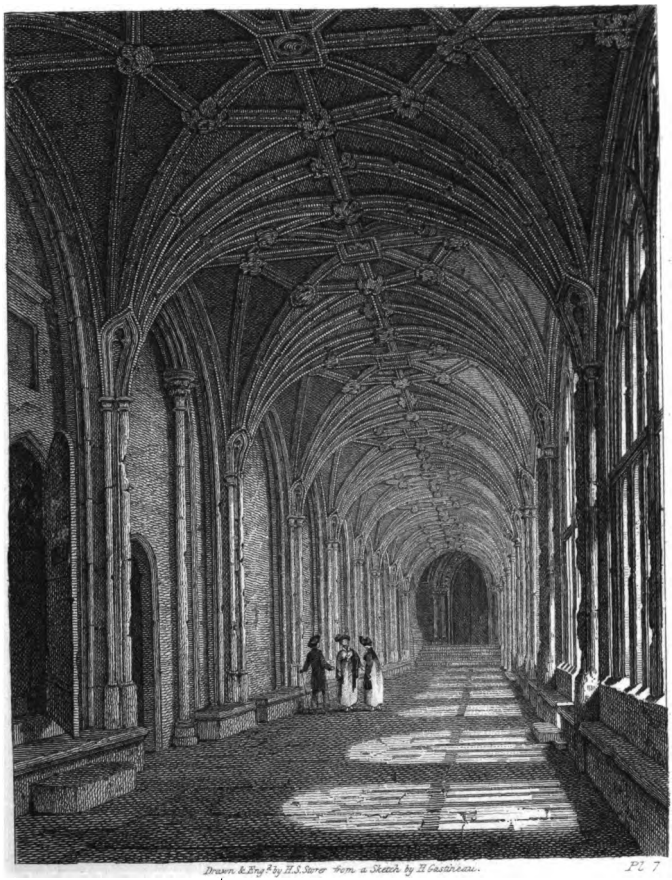
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Interior of the Cloisters Wells Cathedral

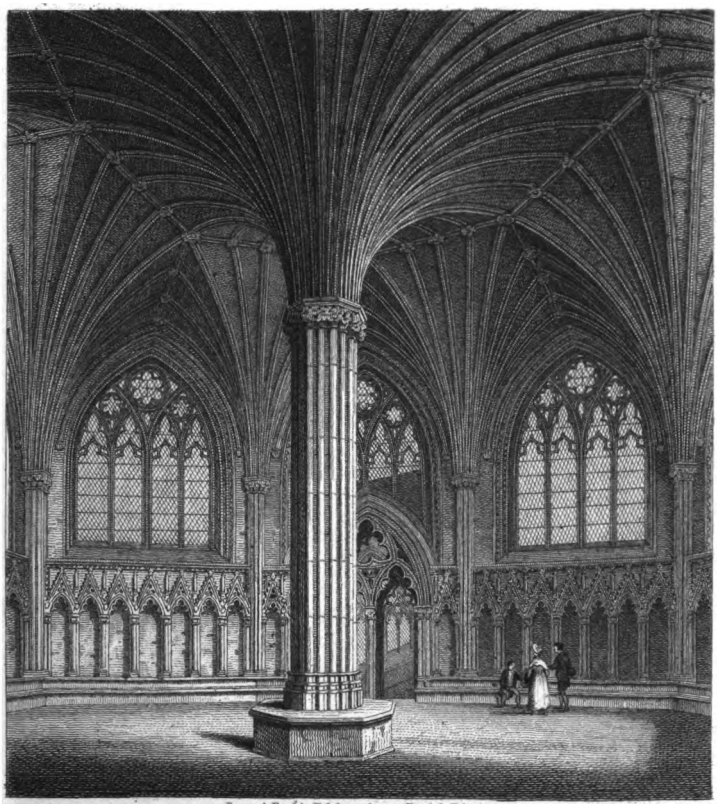
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Chapter House Wells Cathedral.

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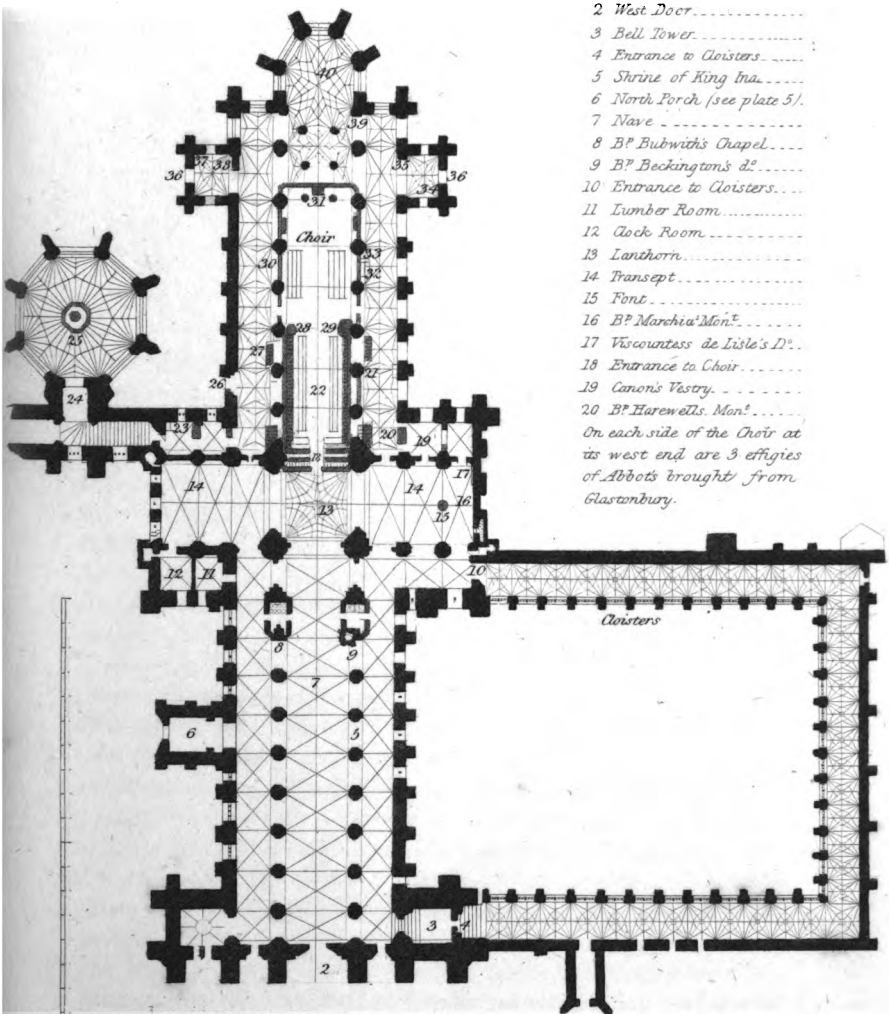
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WELLS CATHEDRAL.

Shewing the growing of the roof.



2 West Door
3 Bell Tower
4 Entrance to Cloisters
5 Shrine of King Ina
6 North Porch (see plate 5).
7 Nave
8 Bp Bubwith's Chapel
9 Bp Beckington's do
10 Entrance to Cloisters
11 Lumber Room
12 Clock Room
13 Lanthorn
14 Transept
15 Font
16 Bp Marchia's Mont
17 Viscountess de Lisle's Do
18 Entrance to Choir
19 Canon's Vestry
20 Bp Harewells. Mont
On each side of the Choir at its west end are 3 effigies of Abbots brought from Glastonbury.

31 Altar
32 Bp Beckington's Mont
33 St Mary's Chapel
34 Dean Greenthorp's Mont
35 Bp Drockingford's do
36 Eastern entrance
37 Bp Greyghton's Mont
38 Dean Forest's do
39 Bp Britton's Shrine
40 Lady Chapel

21 Bp Britton's Mont
22 Choir
23 Bp Cornish's Mont
24 Entrance to the Chapter House
25 Chapter House
26 Entrance to Gypt
27 Bp Giso's Mont
28 Pulpit
29 Bp Throne
30 Bp Salopia's Mont

200 feet

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HISTORY AND ANTIQUITIES

OF THE

CATHEDRAL CHURCH

OF

Winchester.

THERE are perhaps no authentic records of Christian temples existing in any part of Britain earlier than at Winchester. Christianity, indeed, appears to have been promulgated in this country above a century before the building of a church at *Caer-Gwent*, or White City, the British appellation of the modern Winchester*. But no satisfactory, circumstantial, or contingent evidence can be adduced to disprove the tradition of a Christian church being founded here by a person called Lucius, about A.D. 180. The statement does not rest on such prejudiced authority as the compilers of Roman Catholic legends, called a Martyrology, but on the broad basis of a generally admitted fact, which is received rather as probable than as undeniable. To reject it entirely as fabulous would betray more of the pride of scepticism than the love of truth; to make it an article of religious belief might be compatible with Mohammedan superstition, but certainly not with the rationality of Christian piety. The possibility and probability of the fact, in the present case, are fully sufficient. A Christian cannot be displeased with the idea of his religion extending so early and so far west, still less a Briton at the erection of a church in his country. That there was a British tributary prince, named Lucius, we may safely believe; that he openly embraced Christianity under the tolerant auspices of the Roman emperor Marcus Aurelius, seems not inconsistent with historical truth and the state of Britain, notwithstanding the indiscriminate negation of Carte †; but whether he was the son or grandson of the person called Tiberius Claudius Cogidubnus or Cogidunus, or Caractacus alias Arviragus, it is superfluous here to inquire. If he was

* The oldest writers call it *Caer Gwent* or *Gwent*, which Ptolemy seems to have adopted in Οὐεντα. and the Romans in *Venta Belgarum*. The monks afterwards wrote it *Wintonia*, and the Saxons, who produced the greatest change in every thing, wrote it *Wintan-ceaster*, and subsequently Wintancestir, Wintęceaster, Wincester, and Winchester.

† Both Carte and Gibbon seem to have formed their opinions on this subject, without taking the trouble of investigating the original authorities; the latter indeed evinced a motive for disbelieving it; but the assertions or opinions of such men on a point of history, where sound judgment is necessary, pass for nought, when they are directly contradicted by such true philosophers as Usher, Stillingfleet, and Burgess.

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born about 115, possibly he derived some knowledge of the Christian religion from the disciples of St. Paul. When advanced in life, it is said he and his queen were baptized by two Roman missionaries, Fugatius and Damianus or Duvianus *. In this country, the Christian religion had not been so formidable to the Roman government as to induce its persecution; Lucius, therefore, availing himself of the peaceful character of the Antonines, might safely indulge his pious feelings by raising a respectable edifice for public worship in the Roman *Venta*, now Winchester. He has accordingly been considered as the first monarch who embraced Christianity, and built a church for its profession. To assert, however, that he founded twenty-eight churches in as many different cities then extant in Britain, and forming the chief seats of the Flamines, or pagan priests, seems an unnecessary experiment on human credulity. It tends only to awaken scepticism respecting the more probable and better authenticated fact, that he raised in Venta a Christian church from the ground, although *not* "upon a scale of grandeur and magnificence which has never since been equalled;" nor did he "bestow on it the right of sanctuary, and other privileges †." The building or existence of the church, which afterwards became a bishop's see, is the sole unequivocal fact. Rudborne's statement of his annexing to it a monastery, with a chapel, dormitory, and refectory, for monks, long before such societies were either practicable or instituted, is rejected even by Dr. Milner himself, as incredible, false, and absurd. It is difficult also to attach much credit to his account of the church's dimensions, and still more so to its figure. According to this writer, the church built by Lucius was in the form of a crucifix, 209 paces (at least 600 feet) long, eighty broad, ninety-two high, and the transept 180 paces long. These proportions are neither compatible with the Grecian style of architecture which then prevailed, nor with that which has since been called Gothic. This circumstance, indeed, may favour the veracity of the historian, as tending to show that his statements are not merely theoretical or imaginary probabilities ‡. It is however in the highest degree improbable, that Lucius

* Perhaps the latter name has been preferred in consequence of that of Damian, a notorious robber, appearing in the papal pantheon, and still worshipped on the 27th of September.

† This is asserted by Thomas Rudborne, a Winchester monk of the fifteenth century, who, with Westminster Matthew, asserts that Lucius conferred the privileges of Dunwallo Malmutius (a pagan, supposed to live 500 years before Christ), or the right of asylum on the church of Winchester. The absurdity of these pagan privileges, and the utter incredibility of the whole tale of indulging churches and cemeteries with the right of sanctuary or asylum, have been sufficiently exposed by sir H. Spelman, Mr. W. Clarke, and by Dr. Pegge, Archaeol. vol. iii. As to the privilege of sanctuary, it was instituted by pope Boniface V. about 622, the epoch of Mohammed, and was an institution worthy of such an impostor.

‡ If these innocent conjectures, which are here adduced only to convey an idea how Roman Catholic writers make out a connected history of their church, were of any importance, we should say that the British prince, if such a one ever existed, in building a church, erected

(b)

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at the same time erected an edifice for the clergy nearly 600 feet long and 120 broad; neither the number nor wealth of the Christian teachers of that period, and still less their austere principles, will admit of their having such a splendid dwelling. This also is equally irreconcilable with the fact, that temples of Apollo and of Concord were situated immediately contiguous to the cathedral, which was dedicated to the Saviour by Fugatius and Duvianus. These missionaries, it is said, were sent at the request of Lucius, by the Roman bishop Eleutherius, and they consecrated a bishop for this church, called Dinotus or Devotus. However this may be, there cannot be a doubt that the religious edifice or structure then raised in Venta formed the model for all the subsequent buildings during the days of the Saxons, and that a rude imitation of the Roman* pillars and circular arches still appears in the transept of the existing cathedral. This is the true origin of the *opus Romanum* or that style of building denominated Saxon, and by some superficial writers, Norman †.

In attributing the consecration of this cathedral to Romish missionaries, it has been wished to infer hence that the see of Rome had always spiritual authority over Britain, and that Eleutherius by this act obtained the same power over Winchester, which his successors claimed a thousand years later. The very contrary, however, is the fact; and whatever might be the state of religious knowledge in this country during the life of Lucius, even bishop Milner is constrained to admit, that "it seemed best to him and his prelates (without any reference to the bishop of Rome), that the same hierarchy should be observed, which had before obtained among the Flamines, or heathen priests. According to this, London, York, and Caerleon, became metropolitan sees; and hence Venta, although the favourite of Lucius, and probably

a palace for himself also, and that both structures are included in the dimensions given by the monkish chroniclers: otherwise the whole must be a contemptible fabrication; for no Christian church could then be built of greater extent than the heathen temples; and it is well observed by an enlightened critic (Quarterly Rev. No. 6.), that "in provincial cities they were mere chapels in their dimensions, but of exquisite proportions and highly adorned, like the Maison Quarree at Nimes."

* "When the Romans," observes governor Pownall, "held possession of our isle, they erected every sort of building and edifice of stone, or of a mixture of stone and brick, and universally built with the circular arch. The British learned their arts from these masters, and they were practised in Britain after they had been lost in France, by the ravages and desolation which the continent experienced. When the cities of the empire in Gaul and the fortresses on the Rhine were destroyed, Constantius Chlorus, A. D. 298, sent to Britain, and employed British architects in repairing and re-edifying them. By thus drawing off the British architects and mechanics, and by the subsequent devastation of the island, all use and practice of the Roman art were lost," Archaeol, ix.—As the Scots and Picts contributed to the expulsion of the Romans, so also did they introduce a less expensive mode of building in wood: *more Scotorum non de lapide, sed de robore.* King, Munimenta Antiq. has adduced more particulars in proof of the generally received opinion, that the arts of building, like religion, have travelled from the east to the west. See Haggit's Essay on Gothic Architect. in answer to Milner.

† It is unanimously admitted, that the only difference between the Saxon and Norman buildings consists in their dimensions, the latter being of greater magnitude than the former; but this cannot be called a style or new invention.

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the capital* of his dominions, was left destitute of that pre-eminence to which, as the chief city in the west, it was otherwise entitled."

Venta, it appears, enjoyed its religion and repose above a century, till the persecution of Diocletian and Maximian † about 303, brought destruction to the cathedral and death on its ministers. Happily their sanguinary rage existed only two years, till checked by Constantius Chlorus; and the famous edict of Constantine the ‡ Great in 312 restored the professors of Christianity to the enjoyment of all the rights of humanity and civil justice. The cathedral of Venta was then (with the contributions of the pious) rebuilt, but on a much smaller scale, according to Milner, about 313, and said to be dedicated to the imaginary St. Amphiballus. Most probably it was only defaced by the Maximian destroyers, and not levelled to the ground. The task of demolition would have been arduous; that of reparation appears to have occupied five years §. Between the period of its first erection and reconstruction a great decay of art had taken place; the Gothic age was advancing, and both wealth and science had yielded on the one hand to brutal ferocity, and on the other to the most passive and enthusiastic piety. In this condition of things it is not to be expected that Venta experienced much improvement, till it finally fell under the barbarous Jutes || about 516, when its cathedral was converted into a

* It is still matter of controversy where the dominions of Lucius were situated; the weight of probability seems in favour of Winchester; but as to the time and place of his death and burial nothing is accurately known, except that he is not buried in his cathedral. Some suppose him interred at Gloucester, others at York; and the Germans, with considerable plausibility, represent him as propagating the gospel in Bavaria and Switzerland. With him however terminated his dynasty, as the Romans afterwards governed directly by their own officers, and not by native tributary princes.

† Even Gibbon, with all his zeal to blacken the character and conduct of the Christians and exalt that of the Romans, is obliged to admit that Maximian was an ignorant, illiterate, savage, and superstitious military boor. See Roman Emp. c. xvi.

‡ It is worthy of remark, as a proof at least of original intellectual superiority (for the infidels will not deny that Christianity is more rational and philosophical than the gods of Greece and Rome), that the first Christian king and first Christian Emperor were both Britons.

§ The story of its being dedicated by bishop Constans, son of the emperor Constantine, to a St. Amphiballus, martyr, Deodatus being the superior of the clergy, who then served the cathedral, seems a mere tissue of monkish conjectures, unsupported by any authentic record, and unworthy of attention. An *amphiballus* is a large cloak or mantle, like a monk's surplice, encompassing the body on both sides; such were the sheep skins which the monks or hermits originally wore as an outside dress, and which were called *superpelliceum*. Hence this coarse piece of clothing has been metamorphosed, like the sepulchre of Christ, into a saint, made the converter of a man called St. Alban, and has also been honoured by having the dedication of Winchester cathedral ascribed to it. Surely it is full time that such fables were banished from the ecclesiastical history of Britain. "Certain it is," avows the papal bishop Milner, "that some martyrs, whose names were unknown, have been inserted in the calendar by a name drawn from some adventitious circumstance, as for example, St. Adauctus. See Martyrol. Rom." If then an infallible church and its infallible councils can thus multiply the number of its Gods, thus fabricate names for its unknown saints, is it surprising that rational men should reject the whole papal system as a cunningly devised imposture, a disgraceful and unchristian perversion of religious truth?

|| It seems most probable as the Jutes peopled Kent and the Isle of Wight, that they also took possession of Venta, which they called *Wintan*, with the usual addition of *ceaster*. This must be inferred from Bede, who lived at a period so near the invasion, that he could scarcely be misled on the subject. The Jutes or Jutlanders, were also called *Gioti*, and *Vitæ*, whence

(d)

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temple for the preposterous rites of Woden, Thor, and Friga. In this state it remained till restored to its original destination by Kinigils, after this Saxon Monarch's conversion to Christianity. The propagation of religion among the West Saxons has been attributed to a St. Birinus*, a man of uncertain origin, and still more dubious works. He is represented as converting the joint-kings Kinigils and Quinthelin in 635, and from them obtaining the rank of a bishop at Dorchester in 636. Birinus we have before noticed in the history of Lincoln Cathedral, p. *(d)*. Kinigils is represented as taking down, with more fanaticism than prudence, the original church of Winchester, because it had been polluted with the exercise of pagan rites, in order to raise up a virgin one in its place. He died however before commencing his new building, a circumstance rather surprising, since the miracle-working Birinus might have either kept him alive or raised him from the dead, to build his church, and not trust this sacred duty to the word of his pagan son. Cenowalch violated his promise to his dying father, and thought no more of building, till another miracle awake-

the appellations *Virti* and *Gevissi*, Winchester being the capital of the latter. An observer can still recognize a difference between the people of Kent and the other parts of England. "The Jutes," says Milner (in a felicitous conjecture, which atones for the want of historical fidelity), "having retained their original name of Getæ or Goths (conducted by Woden from the Palus Mæotis to the shores of the Baltic), were the chief and most respectable of the three kindred tribes (Angles, Saxons, and Jutes) who invaded Britain. It is probable also, from their having penetrated farther north than the others, that they were the most valiant; and that they were the most handsome is generally allowed by those who have seen their descendants in the Isle of Wight, where they have remained in a great measure undisturbed and unmixed."

* The tale of Birinus is so ludicrously absurd, and at the same time so well calculated to weaken the strong holds of superstition, that Dr. Milner's version of it merits insertion here. Birinus, a priest or a monk, or a something we know not what, was directed by pope Honorius to be ordained by Asterius, bishop of Genoa, and perhaps to learn Saxon in that city preparatory for his mission to Britain. "Proceeding from Genoa, through France, our apostle came to the sea-port in the channel, from which he was to embark for our island. Here having performed the sacred mysteries, he left behind him what is called a corporal [in allusion to the body of Christ], containing the blessed sacrament; which he did not recollect until the vessel in which he sailed was some way out at sea. It was in vain to argue the case with the pagan sailors who steered the ship, and it was impossible for him to leave his treasure behind him. In this extremity, supported by a strong faith, he stepped out of the ship upon the waters, which *became firm under his feet* [congealed into ice, we suppose, by another miracle far surpassing that of the Saviour], and walked in this manner to the land; having secured what he was anxious about, he returned in the same manner on board the vessel, which had *remained stationary* [by the *solidity* of the water doubtless!] in the place where he left it. The ship's crew were of the nation to which he was sent, and being struck [as well they might] with the miracle which they had witnessed, lent a docile ear to his instruction. Thus our apostle began the conversion of the West Saxons before he landed upon their territory. This prodigy is so well attested by the most judicious historians [*i. e.* monkish compilers of holy legends], that those who have had the greatest interest to deny it, have *not dared openly to do so.*" Hist. Winchest. vol. i. p. 90. The concluding assertion is singularly bold and fanatical. The persons alluded to as not *daring* to deny it, are bishop Godwin and the truth-telling Fox; the former takes no notice whatever of this compound miracle, wisely judging it beneath contempt; and the latter bestows on it the only correct appellation in our language, that of a *lie*. We sincerely pity the man who could record such absurdities, which no real Christian can conscientiously endure, and no man of common sense believe. "What lover of truth," justly observes the Quarterly Reviewer, No. 6, "can forbear to exclaim against the fetters imposed on intellect itself by a Roman Catholic education, which have completely disqualified a man of vigorous understanding from distinguishing between the testimony of an evangelist and that of a monk of the twelfth century!" See this story admirably told in "A New Defence of the Holy Roman Church," by the author of "Horæ Solitariæ," the late worthy A. Serle, esq.

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ned him to a sense of his duty. Pope Gregory had recommended the conversion of heathen temples into churches, but Cenowalch thought it more noble to raise a new and more splendid edifice; and, as usual with the monkish historians, they record his having prepared most comfortable cells for them and their helpmates. The building finished, says Milner, "*our apostle* St. Birinus came to our city and dedicated this famous seat of his successors in the name of the Holy Trinity, and of St. Peter and St. Paul, in the year of our Lord 548* (648)." Winchester however did not immediately become the see; Birinus returned to Dorchester, where he died, and was succeeded by Agilbert, a Frenchman, we are told, educated in Ireland. This bishop, although he has received the papal apotheosis, was not esteemed by Cenowalch, because he could not speak Saxon† in a manner to be useful as a teacher. His majesty, therefore, very properly resolved to find a remedy for this defect, and divided the diocess of Dorchester into two, allowing the weak Agilbert to remain in the original see, and had Wina, an Englishman of great talents, consecrated bishop of Winchester. Agilbert, with more of the haughtiness of political power, than the meekness of Christian benevolence, was greatly enraged at this reflection on his talents, and without regarding the interests of religion, insolently resigned his episcopal charge, and returned to France. For this vindictive pride and treason to the cause of religion, he has since been enrolled among the gods of modern Rome. By his democratic intrigues, however, he effected the resignation of Wina, who is called by Milner an "unworthy prelate," for no other reason than because he was an Englishman, and perhaps evinced little disposition to yield obedience to any foreign power, to any thing but his God and his king. He was translated to the see of London, and that of Winchester remained vacant four years, till Agilbert succeeded in fixing his nephew Eleutherius in that chair.

This French bishop was succeeded by Hedda, an illiterate man, according to Bede, who substituted superstition for learning and piety, and who removed the corpse of Birinus‡ from Dorchester to Winchester, and with it his episcopal chair, about 676. This was the fifth bishop of Dor-

* This date 548 occurs in the author's first volume, p. 95, and vol. ii. p. 5, although it is evidently wrong, and should be 648. In vol. i. p. 99, Cenowalch, or Kenewalk, is represented as dying in 674. There are many other chronological errors and inconsistencies in Milner's history, which the limits of this work do not admit of particularizing. In nearly the same pages it is stated in the first volume that Kinegils begun rebuilding the cathedral; in the second it is asserted that he died when he had only collected the materials for it. Cenowalch is also supposed to have derived much architectural aid from the famous abbot, St. Bennet Biscop, his friend, who brought skilful masons, glaziers, and artificers from Italy and France.

† Milner supposes, after Verstegan, that the Saxons and French at that period spoke dialects of the same language; but the editor of the Hampshire Repository has refuted this position.

‡ In the Hist. and Antiq. of Winchester, 2 vols. 12mo, attributed to the Rev. Mr. Wavel, it is stated that Hedda removed the body of Birinus to Winchester in 673, previous to the see being removed thither. See History of Lincoln Cathedral, p. (c).

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chester and Winchester and the fourth prelate belonging to these sees that has been deified. He was succeeded in 703 by the learned Daniel, the historian of the South Saxons, and of the Isle of Wight. To him has also been ascribed the memoirs of a wonder-working person called St. Chad. During the prelateship of Daniel, the see of Chichester was taken from that of Winchester, to meet the spiritual exigencies of extended Christianity and increased population. In 741 or 744 he resigned his charge, in consequence probably of old age. Humfred was his successor ten years; Kinebard was bishop twenty-six, and was followed by Athelard, who was translated to Canterbury. About 790 Egbald was consecrated bishop, but dying shortly after, Dudda, Kenebirth, Almund, and Wigthen or Wighten, successively filled this see till 829. Herefrith or Herefrid was the next bishop; he was slain by the Danes when attending king Egbert at the battle of Charmouth, about 833. Edmund, Helmstan, and king Ethelwolf were the succeeding bishops, till the latter ascended the regal throne, when the renowned St. Swithin * became the occupant of this chair about 838. Ethelwolf, although a bishop, had children, and resigned the government of Kent, Essex, and Sussex to his illegitimate son Athelstan. Nevertheless he is extolled by bishop Milner as "the good king." He was so fortunate on several occasions as to chastise the temerity of the Danes, and obliged them to direct their marauding expeditions to the coasts of Neustria, which they conquered, when the country was called Normandy, and the people Normans or North-men. From his demise till the invasion of the Normans, the see of Winchester was occupied by seventeen Saxon or English bishops subsequent to Swithin; Adferth or Alfrith, a prelate of great learning, was translated to Canterbury; Dunhert, who died in 879, left lands to repair the cathedral, which was devastated by the Danes, and it is supposed he had the honour of crowning Alfred; Denewulf, the reputed swine-herd †, in whose cottage in Athelney Alfred was concealed; Athelm, who went to Rome; Bertulf, of whom little is known ‡; St. Brithestane or Frithstan,

* Swithin has been aptly called the English god of rain, and he seems to perform the same office as Ὀμβριος did among the Greeks; the Athenians however were much less liberal in this respect than the Roman Catholics, for although they adopted foreign deities, and raised altars to them, yet their worship was not permitted without a public decree, and could not be introduced by individuals (see Acts of Apost. xvii. 18). In the Roman Catholic church many have been introduced without such a legal ceremony. Swithin's nocturnal pedestrian excursions have been aptly compared to those of Numa, who "nocturnæ conciliebat *amicia*:" the latter however were not stained with such foul hypocrisy.

† This exaggerated tradition is satisfactorily explained by Whitaker in his Life of St. Neot, p. 244, where he shows that it was a dairy-house to which Alfred fled, accompanied by a chosen band of his assistants. It is probable that the vulgar tale was derived from that of Baucis and Philemon, in the 8th book of the Metamorphoses, as the monks were more familar with Ovid than Horace or Juvenal.

‡ Here Milner involves the subject in questions respecting papal authority, overlooks the existence of Athelm and Bertulf (between 879 and 909), pretends that the see was vacant seven

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who resigned in 932, and consecrated St. Brinstan*, another pupil of St. Grimbald †; St. Elfege the bald, uncle to the notorious St. Dunstan, was consecrated in 934; Elfin or Elsin, an ambitious prelate, sought the pall of Canterbury, but was frozen to death in the Alps on his way to Rome to procure it; Anthelm or Brithelm was succeeded by St. Athelwald or Ethelwold ‡, like Swithin, he was a native of Winchester, and rebuilt the cathedral, enriched it with subterraneous crypts §, supplied it with water, made several canals, and improved the country; dying in 984, Elfege the martyr was consecrated by Dunstan, and translated to Canterbury in 1006; Kenulf or Elsius, became bishop two years, and was followed by Brithwold || or Ethel-

years, till the holy Roman father becoming quite outrageous, threatened excommunication, when a grand synod was held, new sees erected, and bishops appointed. All this is a pretty flourish in behalf of the pope's supremacy.

* Brinstan, like Swithin, was fond of solitary walks, and often prayed in the churchyard. One night, it is recorded, on finishing his devotions among the tombs, he cried out *requiescant in pace*; when, lo! a great multitude of souls answering all together with one loud voice, ejaculated *Amen*, and awakened all the country round for miles with the sound.

† As to this Grimbald, notwithstanding the ponderous authority of Dr. Milner, and the much more learned and ingenious researches of Whitaker, we must be pardoned for suspecting that he was not a Frenchman, but an Italian singer, destined by Alfred to be precentor in Winchester cathedral. That he never was a professor at Oxford, Whitaker in his St. Neot has placed beyond a doubt. But the comprehensive mind of Alfred perceived that the civilization of boors might be accelerated by music as well as the study of languages, and that it was necessary to have a good professor of "sweet sounds," a *cantatorem optimum*; Grimbald was encouraged to settle in Winchester.

‡ "His episcopal chair," Milner gravely states, "long remained an object of popular veneration and awe;" it being believed that those who sat in it, if negligent of their duty, were punished with terrific sights, &c. This contemptible superstition is recorded with as much apparent approbation as the unnatural celibacy of the clergy, and the miracles of Dunstan in supporting his celibacy by fire and sword. Hume, Rapin, &c. are censured for denouncing Dunstan's insolence to king Edwy, and the monkish writers are marshalled to prove that it was the king's mistress and not his queen that Dunstan had branded in the face with red hot irons and hamstrung; but if the major part of our historians have erred a little, Dr. Milner errs still farther on the other side, in defending the conduct of a ferocious brute, who could thus treat a woman, for what, at the very worst, in the language of his church, was only a natural, and not a deadly, sin. Even this papal vicar-apostolic himself is obliged to acknowledge that the bishops and monks of that period were sunk in every possible kind of natural and unnatural vice, yet they were not burnt and mutilated like the ill-fated female companion of the king. Nor does he anathematize popes Innocent VIII. and Alexander VI. who more than five centuries later filled the churches and religious houses with sixteen of their illegitimate children.

§ Crypts, *Confessiones* or *Martyria* were the burial-place of martyrs. Milner says, "all that remains visible of the work of Ethelwold are the crypts or chapels, the walls, pillars, and groining of which remain in much the same state as that in which he left them, and are executed in a firm and bold, though simple and unadorned manner, which gives no contemptible idea of Saxon art." The chief alterations are a new crypt with pointed arches made under the eastern extremity of the lady chapel, and masses of masonry raised in various parts either as sepulchres, or to support the fabric over them, which in these parts is defective. The entrance into them in the Holy Hole (behind the chapel in rear of the altar), was obstructed by bishop Fox, and another made from the Water Close under the south-east aisle of the building, and near the south-east wall of the transept.

|| It was probably during this bishop's reign that the barbarous murder of the Danes took place, to which king Ethelred was at least privy. The massacre began in Winchester, and there also were those indecent revels, called *hocktide sports*, instituted by Ethelred in memory of the part which the English women had borne in it. Those who were not ferocious enough to kill their inmates, contented themselves by *hockshinning* or *houghing* them, by cutting their hamstrings, and disabling them for war. In this operation the women were particularly active, using scythes, reaping hooks, and every kind of edged instruments. Hence the *hocktide* amusements, still practised in some parts of the country the third Monday after Easter, when women tie men fast in their chairs, from which they are not liberated without some vulgar indignities.

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wold till 1015; then Alsimus or Elsinus wore the mitre till 1032 or 1038, when the famous Alwyn * ascended the episcopal throne. He died in 1047, five years before queen Emma, when Stigand became bishop of Winchester; and a few years afterwards also got possession of Canterbury, from which he was deposed as being illegal, about 1070, and died a prisoner in Winchester castle. Thus miserably terminated the life of the last Saxon bishop of this cathedral.

We have now closed the reign of the Saxon church. The sees of England, after the Normans gained the ascendancy, were all filled by foreigners, chiefly Lombards, Provençals, and Italians. The machinery † of popery then triumphed over the spirit of Christianity. Winchester fell into the hands of Walkelin, a chaplain and relation to the Norman William. It was in this city that many of the most grievous political measures were first projected or adopted, such as the curfew bell, and the general inquisition or estimate of all property for the purpose of taxation in the doomsday book or "roll of Winchester." Walkelin, being exalted to the see of Winchester in 1070, was influenced by the same spirit of his countrymen in making every thing Norman; even the very language was to be that of Normandy. In 1079 he commenced rebuilding the cathedral, although it was not quite a century since Ethelwold had rebuilt and dedicated it to St. Swithin. A story is told of his obtaining permission from his cousin, the conqueror, to take as much timber for his building as he could cut and carry away in three days from the wood of Hanepinges, now Hempage. The bishop, with some jesuitical zeal, availed himself of this grant, and assembled as many persons (in 1086) as swept away the whole wood in the time specified. In 1093 his church was finished, and dedicated to St. Swithin on the 15th July; the next day, it is confusedly stated, workmen began to level the old cathedral, "leaving nothing standing at the end of the year, except the high altar and one porch ‡." This

* For a supposed criminal intercourse between this bishop and queen Emma, "the pearl of Normandy," and mother of Edward the Confessor, the widowed queen is reported to have passed the fiery ordeal in this cathedral, walking barefooted over nine red-hot ploughshares placed in a line, without experiencing the smallest injury, or even knowing the precise moment when she was conducted over them by two bishops. This tale is not mentioned by any of the older writers, as Huntingdon, Malmesbury, &c. but by Higden, the polychronicler, in the middle of the fourteenth century, and is altogether unworthy of belief. These miraculous ploughshares were reported to be buried in the west cloister of the cathedral, and no doubt contributed to enrich the monks by the donations of the superstitious.

† It was, says Hume, not till after the eighth century had commenced that any appeals were made to the pope; and even four years after the Norman conquest the foot of a popish legate had not polluted the soil of Britain. The conduct of such intriguers may be inferred from that of Gravina in Spain, in support of the Inquisition and against the laws, even in 1813.

‡ To comprehend the actual works of Walkelin, observes the papal bishop, and reconcile contradictions, it is necessary to admit that Ethelwold's church "had the same limits to the east that the church has had ever since, but that it did not extend so far westward, probably by 150 feet, as Walkelin afterwards built it. Consequently the ancient church, high altar, tower, transept, and habitations of monks were more easterly than afterwards placed." This

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is not very consistent with another tradition, namely, that only eight years after completing Walkelin's cathedral, and one after the death of Rufus, " a certain tower in the cathedral fell" and covered this king's tomb with its ruins. The people, strongly impressed with a sense of his vices, interpreted this disaster to indicate the wrath of heaven at his having received Christian burial. No heavy body falling from the present tower could strike this tomb, which is situated between the choir and chancel. This Saxon structure, however, was evidently designed to serve as a lanthorn to the choir, and its elevation contributed to render the place more solemn and impressive; an effect which was greatly impaired by the introduction of screens and partitions.* The transept bears the same Saxon† features of the tower; the chief degradations it has experienced since Walkelin are confined to the windows, which have at different periods been subjected to the caprices of gothic fancy. In some the circular arch and billeted moulding remain, while a pointed window with gothic mullions are inserted beneath them; others have been made to undergo an almost total change, and the catherine-wheel window in the north front has been introduced since the original erection. From this period down to the sixteenth century every bishop and prior sought to earn an apotheosis by rebuilding or refounding (as it has been called) this church. After Walkelin, bishops Giffard (who built a palace in

may be true, but it does not account for the position of the fallen tower, unless it can be proved (which is not altogether improbable), that the west end of the present choir was part of the nave of Ethelwold's building. That some Saxon artists sought security for their enmity to William, by building the transept and tower, under the auspices of Walkelin, seems credible enough. The tower is a noble shaft, 150 feet high (Milner says 140), and one third its height in diameter.

* A more striking instance of the absurdity and pernicious effects of these partitions could not be mentioned than the Grecian work of Inigo Jones, at the west entrance of the choir. To say nothing of the preposterous association of columns and capitals, with the pointed, pyramidal, funereal-like ornaments of Gothic structures, its existence in its present situation is altogether an unnatural excrescence, serving only to conceal the almost unrivalled stone screen east of it. To aggravate the evil, the painted glass in the windows over the choir has been taken away and plain glass substituted, in consequence of which the glare of light is equally offensive and destructive of the scenic effect. The exquisite workmanship of some parts of the ancient stone screen makes one lament its incongruities and position. The funerary vases, generously but not very tastefully placed in its niches (the ancient abode of the papal gods Amphiballus, Swithin, and others) by prebendary Harris at the beginning of last century, do not harmonize with the other decorations. Lastly, West's picture of Christ raising Lazarus has shut out the table of the Commandments and Lord's Prayer from the view of Christian worshippers, to give place to the representation of a doctor curing a patient, while a few ordinary persons look on. Let us hear the papal bishop Milner: " Where has a Reynolds or a West been able to animate their saints, and particularly the Lord of Saints, with that supernatural cast of features, with that *ray of Promethean light* [a most *heathen* comparison from the ruthless castigator of Hoadley] which a Raphael and a Rubens have borrowed from heaven itself wherewith to inspire them?" We answer with Lavater, that even the best are weak and unnatural crudities of men's fancies; and as to De Vinci's Eternal Word creating the Universe, it is an abortive effort of impiety to personify Omnipotence, and has ended only in producing a monster!

† In the foreign specimens of the architecture of the middle ages, we see no very decisive symptom of the peculiar enrichments, the chevron mouldings, the eagles' sculls, basso relievos, &c. which the Saxons so much affected in their highly ornamented arches and door-ways. These, it is not impossible, may have been imitations of the chaste enrichments which belong to the pure Doric.—Quarterly Review, No. 11.

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Southwark), Henry de Blois (brother of king Stephen), and R. de Toclyve, suffered the cathedral to pass unmutilated. But the next prelate was Godfrey de Lucy, who, according to the Winchester annals, began and completed the tower. Rudborne asserts, what is favoured by internal evidence, that it was finished during the life of Walkelin. To reconcile these contradictions, Dr. Milner alleges that there must have been two towers, and that the Saxon work east of the high altar with a small tower over it (perhaps on the site of the present chancel) being decayed, were repaired by Lucy in 1200. After this the bishop agreed in 1202, with a confraternity of workmen, probably free-masons*, to rebuild the whole east end of the church with the lady chapel, as far as it originally extended, in five years. He died however a year before it was finished, and was buried in the centre of the works he had projected. Still the business of remodulating was continued; the progress of the pointed architecture was equally rapid and general; pointed and lancet arches with cuspidated shoulders, spreading columns, flowered tracery vaulting, shelving and ornamented buttresses, turrets and pyramidal pinnacles, decorated with torches or crockets, canopied nitches, statuary friezes and corbels, ramified mullions, historical windows, and tabernacled door-ways, became parts of every high finished building. Winchester must necessarily be in the fashion of other cathedrals, and bishop William de Edingdon, treasurer and chancellor to Edward III. actually commenced (in 1366) rebuilding the nave, though he lived to finish only the first two windows† with their corresponding buttresses and a pinnacle on the north side, and the first window with a buttress and pinnacle on the south side, at the west end of the cathedral. His more fortunate successor, William of Wykeham, completed what he had began. This memorable patron of learning employed Wm. Winford as architect, S. Membury as surveyor, and the monk J. Wayte as controller of the works. This architect, it

* The question respecting Freemasons being the original architects of our cathedrals, has been revived and adopted by sir James Hall, in his splendid Essay on Gothic Architecture, published in 1813. The opinion is plausible, and it accounts for the uniformity of manner, and the changes in that manner rather by centuries and epochs than countries. The other parts of this ingenious author's theories, ascribing the origin of the pointed arch to wicker-work, and defining the compartments in windows, groining, and tracery in cielings, &c. by the ramifications and branches of trees, may amuse the fancy with curious and even exact analogies, but they add little to our stock of knowledge, and do not inform or satisfy the judgment.

† In opposition to this statement, which is adopted by Milner, Mr. Brayley, with his usual acuteness and accuracy, in his account of Hampshire (Beauties of England, vol. vi.), considers the windows as distinctly marked to be the work of Edingdon, because the trefoils in every compartment, both inside and outside, instead of being cusped are cordated or heart-shaped, and accompanied with certain foliated carvings, which have been imitated by bishop Fox at the east end of the church. The same ornament appears in the church of Edington, Wilts. which was built by this bishop in the place from which he derived his name. This is a corroborative circumstance, which seems fully to justify Mr. Brayley's conclusion, "that the whole, or nearly the whole of the west front, must be considered as the work of Edyngton; and though not so beautifully proportioned as some other parts of the cathedral, is yet executed in a style highly creditable to his taste and judgment."

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appears, made his pinnacles lighter, his windows loftier and narrower, having only three mullions instead of four, and in other respects pursued his own taste in completing the nave, without much regard to mathematical uniformity. His work, however, was not entirely a new erection, but a remodelling*; as the original Saxon pillars may be traced, observes Milner, "not only at the steps leading to the choir, where there was a sufficient reason for not casing them, but aloft, amidst the very timbers of the roof on both sides of the nave, through the greater part of its extent, corresponding to those in the transept. The pointed arches also between the columns of the first story have been formed within the circular ones of the Saxon second story. These facts offer an explanation of the excessive massiveness of the columns, it being necessary to case the Saxon pillars with Gothic clusters." The west front, nave, and choir being now finished chiefly in the pointed style of architecture, the eastern part, from the tower to the low aisles, said to be built by de Lucy, still retained their original Saxon features†; these it was deemed necessary to remove, and it is conjectured that if bishop Fox had lived longer (he died in 1528), he would have operated in like manner on the tower and transept. Perhaps the circumstance is not to be regretted; and however defective the cathedral may be in point of uniformity, it excels in variety, while it exhibits a characteristic trait of exterior ornament with a good genuine old English heart. In addition to the lady chapel finished by Fox at the east end of the cathedral, prior Silkestede about the same time annexed to its eastern extremity a chapel or sanctuary, and altar about fifty-six feet in length, and containing three spacious windows crowded with ornaments, and other parts besmeared with devices of the founder.

Did our limits permit, we should here describe some of the interesting monuments which abound in this cathedral. On entering the nave, the chantry of Wykeham ‡ appears under the fifth arch of the south aisle.

* Prior Thomas of St. Swithin's says, that Wykeham "a fundamentis *reparavit* ac etiam *renovavit*" ecclesiam. Lowth, App. Life of Wykeham. Chaundler is more definite; "corpus dictæ ecclesiæ cum duabus alis & omnibus fenestris vitreis, a magna occidentali fenestra capitali usque campanile a funde usque ad summum de novo *reparavit*, & voltas in eisdem, opere curioso, constituit." Angl. Sacr. v. ii. In addition to this historical evidence, there is also demonstrative proof that the style of architecture only was altered by Winford, as some recent alterations in the *Slype* or passage on the south side of the cathedral, occasioned the removal of part of a wall or buttress adjoining the west door, and leading to the Close, when the Saxon ornaments, billet, and circular mouldings were exposed to view, and are still to be seen.

† At the east end of the cathedral there are some indications of its having originally been circular, a circumstance not noticed either by Milner or Brayley. It is probable that the eastern termination of the Saxon church was semicircular, although not particularly specified by the chroniclers. It would appear that such forms are of great antiquity, all men prefering circular to angular figures; and even in the South Sea islands, among the savage Otaheiteans, we find the houses of the chiefs have an oval figure. See Turnbull's Voyage round the World, 4to. 1813.

‡ "The marble figure of this great man," observes Milner, "is dressed in the complete (popish) episcopal costume of mitre, crosier, gloves, ring, cope, tunic, dalmatic, alb, sandals, &c. which of late have been properly gilt and coloured."

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Nearly opposite to it is the very curious old font * in the north aisle, which has occasioned much controversy, and nourished more superstition. Advancing towards the choir we previously come to the steps under the ancient rood-loft †, with the tomb and chantry of bishop Eding-

* The font in this cathedral has attracted very unusual attention, and puzzled antiquaries extremely. Dr. Milner supposes he has at length solved the conundrum, and explained the hieroglyphical figures on its sides, by means of the Golden Legends of saints and the Sarum Breviary. Two sides, the north and east, of this font, are very similar to that in Lincoln. It is covered on the top and four sides with rude carving; the ornaments on the top and two sides consist of Saxon zigzag, pellets, &c. with doves, emblematic of the Holy Ghost (similar to what are seen on ancient Christian monuments in the catacombs at Rome), which appear breathing into phials supposed to contain the two kinds of sacred chrism used in baptism. The dove is represented in various attitudes, with a salamander, emblematic of fire, in allusion to the baptism in Mat. iii. 2. The other two sides are more curious, and have been generally supposed to represent the history of Birinus, and his voyage to England. Under this impression the antiquity of this font was carried back to the seventh century. Dr. Milner now offers another and more plausible conjecture. Baptism by immersion, he believes, was in use till the tenth century, and was performed in a bath, called a baptistery, being a building distinct from the church, and consequently this font, which is calculated only for aspersion, cannot be of an older date; mitres were not used as episcopal ornaments before the tenth century, although something approaching their figure, or that of a rude crown, appears on the head of the priest, with his crosier, in this piece of sculpture. The most distinct human figures on this font, are the effigy of a bishop, four other persons, a child, and a Saxon church on the south side; two of the persons have joined hands, another holds a bird, the fourth has extended arms covered with a robe, and the child is sitting. On the west side are two effigies of a bishop, a crescent-like boat with three persons, a child lying flat, two recumbent, one erect, three recumbent heads, and a man standing with an instrument like the helm of a boat, raised up in the manner of an ax for striking. These characters are supposed by Milner to represent the miracles of St. Nicholas, bishop of Myra, in Lyria, the patron of children, and the hymen of the papal theogony, whose altars remained entire in France during all the horrors of the revolution. The first act of Nicholas, in which by the way there is nothing miraculous, was his giving money to a nobleman in distress, who was tempted to make a traffic of his daughters. Nicholas was rich, and being pleased with the damsels, left them purses of gold every night in their bedchamber, with which they obtained husbands. This incident, bishop M. thinks, is commemorated on the south side of the font, where the father is represented as thanking Nicholas, his daughters having got married, and the church appearing in the distance. The next is Nicholas's voyage to the Holy Land, when he was threatened with shipwreck; but being more wise and powerful than St. Paul, he appeased the storm, and avoided the apostle's fate. At Alexandria he cured the sick; but his chief glory, after procuring husbands to the three fair sisters, was that of saving the lives of three young men condemned to death in Myra, by his speedy arrival just at the moment the executioner had raised the ax to chop off their heads. The last incident supposed to be here represented, is that of a miracle performed by Nicholas long after his death. A childless nobleman prayed to St. Nicholas for a son; this good generative god, as his votaries well know, is not deaf, and he gave the man his prayer, for which he was to receive a gold cup in return. The cup was made, but as the son was living, and the vow forgotten, he thought to give Nicholas an inferior one. Another cup was made, and the nobleman set out on his voyage to Myra, with his son and the second cup, to present it to Nicholas; but the boy and first cup both fell over the vessel into the sea, and the dejected father proceeded to Myra, where he repented and prayed, when to his great joy and astonishment his son with the cup came walking into the church! Hence the reason of the child lying at the end of the boat. Such are the eastern romances which are enlisted to explain the sepulture of this celebrated font. Part of these scenes would apply equally well to St. Clement, who was drowned in the sea with an anchor tied to his neck, and which turned into a magnificent church and altar under the water. At the place also where this holy man expired, the sea becomes dry seven days every year, and allows the people to walk in to worship at his altar, which is at other times covered many fathoms with water. As to the age of the font, Mr. S. Carte thinks it uncertain, the monks not being interested in baptism, but in burying. (Archaeol. x.)—Rev. Mr. Denne (Id. xi.) supposes that Lincoln and Winchester had parochial altars or chapels, which accounts for their having fonts; and as the monks derived advantage from the baptismal chrism, the parochial clergy were enjoined to supply it annually and pay the fee; but many of them were economical, and made it serve two or three years, although the remnant at the end of every year was ordered to be burned.

† Its use is thus described by Milner. "At the top of the steps leading to the choir is the spot which was formerly covered by the pulpitum. This answers to the ambo in the basilica of the primitive church, and was used for reading or chaunting the lessons of the divine office, as likewise for containing the organ and the minstrelsey in general, which accom-

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don on the south aisle. The entrance to the choir is obstructed by a modern partition, justly reprehended by every spectator. The choir and chancel having crypts under them are elevated some steps above the flooring of the nave and aisles. The cieling of the tower, which forms part of the choir, is the work of Charles I. in 1634; that of the chancel or presbytery is attributed to bishop Fox. The stalls in the choir are conjectured to be older than the nave, and are ornamented with finely-carved work, as *misereries**, canopies, &c. The pulpit is executed in cane-work, and bears the name of prior Silkestede; opposite to it is a Corinthian episcopal throne. Behind the altar is the stone screen already noticed: under the three arches on each side of the chancel are six mortuary chests, containing the bones of the Saxon kings, Kinigils, Adulphus, Kenulph, Egbert, and Edmund. In rear of this altar-screen is an apartment, also enclosed with a screen on its east side, called a capitular chapel. This was the site of the magnificent shrine of Swithin, composed of gold, silver, and precious stones, and has been denominated by modern writers the *Sanctum Sanctorum*†. On the south side of this chapel is Fox's chantry; and opposite to it is the last mausoleum of the papal bishops;

panied the choir below. From the circumstance of the lessons being here read, it is in some countries called the *Jube* (in consequence of beginning with the words *Jube, Domine*, &c.); and because a great crucifix was always placed in the front of it towards the people, it has also obtained the name of the Rood-Loft. The rood or crucifix, with the attendant figures of the Blessed Virgin Mary and St. John the Evangelist, which formerly stood here, were very precious, as well for their antiquity as their value; being the legacy of Stigand, and composed of the precious metals. Beneath the crucifix, on the parapet of this loft and the spandrils of the arches supporting it, the histories of the Old and New Testaments were curiously carved, and beautified with colours. These being placed directly before the body of the people assembled in the church, formed a series of *instructive lessons*, which were *legible* to the most illiterate." With respect to the *instructive* powers of these legible lessons, the writer of this can speak from personal experience. In the cathedral of Valencia, in Spain, is a highly-finished rood-loft, where are some carvings of designs taken from the Bible history; but so very instructive are they, that few even of the officiating clergymen can tell to what they refer. It is ludicrously absurd to suppose that illiterate persons who cannot read, or if they could are not allowed to read, the Bible, can comprehend the import of sensible figures imagined from Divine Revelation. It should seem, however, as if papists themselves were conscious of their inutility, if not of their danger, as such sculptures are now rarely found in papal churches.

* "That small shelving-stool," says Milner, "which the seats of the stalls formed when turned up in their proper postition, is called a *Miserere*. On these the monks and canons of ancient times, with the assistance of their elbows on the upper part of their stalls, half supported themselves during certain parts of their long offices, not to be obliged always to stand or kneel. This stool, however, was so contrived, that, if the body became supine by sleep, it naturally fell down, and the person who rested upon it was thrown forward into the middle of the choir. The present usage in this country is to keep them always turned down, in which position they form a horizontal seat, an indulgence that was very rarely granted to those who kept choir in ancient times." He must have very little knowledge of the human mind, and still less of the true nature of Christian worship, who can suppose any man capable of praying in spirit and in truth, while he is thus suffering bodily uneasiness from a narrow seat, or any other human device, to distract his attention. Had bishop Milner ever once attempted to raise up his mind towards Infinite Power and Goodness, he must have found his total inability under such circumstances. He may, indeed, have commanded his tongue and lips, but not his mind and heart one entire minute in an irksome situation.

† This term seems to have electrified the historian of Winchester, inflamed his superstition, and ended by an explosion in Greek, with which he is little acquainted. "He is not at home on classic ground." Quart. Rev. No. 6. See his misinterpretation of bishop Andrews' epitaph,

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that of the roasting Gardiner, whose bones "are handled and thrown about every day in the year," as a standing memorial of the fate of the wicked even in this world*. To the east of the capitular chapel is de Lucy's tomb. It appears probable that the similarity of the name Lucy to Lucius gave rise to the notion that it was also the sepulchre of the latter. In the western end of this part are the Holy Hole, and the tomb formerly supposed to be Swithin's, but now deemed to be that of Silkestede; east of these are the chantries of cardinal Beaufort and bishop Waynflete; and still farther east is the lady chapel with its stalls and paintings †; on the south-west side of it is Langton's chantry and on the north-west the Guardian Angel chapel. In the north aisle and north end of the transept there is little to arrest attention. In the south end of the transept were two chapels, with the calefactory and dormitory of the monks, adjoining the eastern cloister.

We have now passed the era of the glorious reformation, when the building or repairing of churches, the erection of magnificent chantries and luxurious mausoleums, the endowments of altars, the burning of lamps, the multiplication of images, and the accumulation of legacies for perpetual masses and prayers for the dead, have ceased to be the saviours of souls, the ladders by which the most wealthy and most wicked soonest attained the highest heaven. From the downfal of the Saxon church, the prototype of the present establishment, may be dated the ascendancy of popery in this country, and from that period till the reformation the idols of Moloch usurped the altar of the living God. The restoration of apostolic faith "overthrew the idols, removed the high places, and destroyed the graven images." This however was not effected without violent resistance; and the bloody reign of Mary and her mitred executioner, Gardiner, evinced at once the extremes of virtue and vice in our country. We might then see, as a Spanish historian has well observed, "talents overcome, torrents of blood shed in the most barbarous and cruel manner, virtue persecuted and sacrificed, and injustice triumphant ‡." Happily the moral picture since the re-establishment of true religion amply consoles us for the horrors accumulated on the innocent and beneficent reformers. Yet, however great may be the force of truth on some occasions, it has not been able to shield the Protestant bishops of Winchester from the

* We admire the natural wish of bishop Milner, who invokes the sepulture of Gadiner's bones in the words of Horace for Archytas. But while we respect the voice of humanity let us not abuse justice; we must not forget by whose means Ridley, Latimer, &c. wanted a sepulchre; by whose contrivance "Their ashes flew,—No marble tells us whither."

† This place seems to be similar to the Θεσμοφορια, or worship of Ceres, the nourisher of mortals, among the Greeks. See Mariolatria or Mary-worship condemned, Luke xi. 27, 28.

‡ "Los talentos malogrados, los lazos de la sangre rotos del modo mas barbaro y mas vil, la virtud perseguida y sacrificada, la injusticia trianfante." Quintana's Lives.

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ferocious libels of Milner, nearly all of whom (about twenty-one from the reformation to the present day), have been traduced in some respect or other by this papal bishop and politician. It was, indeed, natural that the dissolution of Swithin's priory should excite his ire; but Kingesmell, the forty-first and last prior (since its origin in 970), shares his abuse for becoming the first Protestant dean of the cathedral in 1539. Since that period its bishops and deans have been distinguished at least for their talents and learning, however superstitious bigots may vainly seek to decry their superior virtues and Christian piety. It is, however, the duty of historians to be impartial; and had we discovered in Protestants those gross deviations from rectitude, or even weakness, which so repeatedly occur in the lives of monks, cardinals, and popes, they should not have passed unnoticed. We wish not to speak evil of dignities, still less to ascribe turpitude where it is possible to be innocent. We regret the necessity of using in the nineteenth century the same language as our enlightened reformers did in the sixteenth; but idolatry is still predominant, and too many self-called Protestants begin to think it harmless. We should rejoice if the facts stated in this brief sketch tend to disabuse even one individual of this fatal error.

DIMENSIONS OF THE CATHEDRAL.

Extreme length from west to east 554 feet; breadth from north to south 208. NAVE 351 feet long, 86 broad, including the aisles, and 78 high. CHOIR 138 feet long, 40 broad, and the same height as the nave. CHANCEL 93 feet long. TRANSEPT 208 feet long. The Lady Chapel is 56 feet long; the Cloisters were 179 in length and the same in breadth.

DESCRIPTION OF THE PLATES.

Plate 1, Exhibits the great West Doorway, through which appear the columns and groining of the nave, the eastern window of the choir, and the stone screen at the back of the altar. The Grecian partition which separates the nave from the choir is omitted.

Plate 2. West Front and great West Window, which contains some richly-stained glass, with the doors into the nave and aisles, and the open gallery over them, said to be originally designed for the convenience of the bishop in his pontificals, when attended by his clergy, to give his blessing on certain occasions to the people assembled in front, or to absolve them from any censure which they had incurred. The beauty of the fine towers on each side of the window is greatly impaired by the clumsy square buttresses.

Plate 3. A North-west View, shewing the north transept and part of the nave; there is an entrance to the transept under a low arch; the shafts of the columns supporting it are nearly covered with earth; immediately within is an apartment separated from the rest of the transept, and used as a workshop by masons and others.

Plate 4. A distant Prospect of the cathedral, including the picturesque ruins of Wolvesey castle, which form the foreground. The origin of this memorable palace, is ascribed to Kinigils and Cenowalch, and said to have been repaired and enlarged by bishop Henry de Blois in 1138. King Edgar imposed it as a tribute on Ludwall, a Welsh prince, to find him 300 wolves' heads every year, and deposit them with the bishop, at his palace in Winchester, which hence derived the name of *Wolvesey*. After paying this tribute three years, he was unable to procure any more wolves' heads, either by hunting in his own territories, or by purchase in any other part of the island. Thus were these animals extirpated, and our woollen staple protected.

Plate 5, Represents the north-east of the building with the Lady Chapel and sanctuary, containing the north windows of the Guardian Angel chapel, &c.

Plate 6. A south view taken from the dean's garden; part of the deanery library appears in front.

Plate 7, Pourtrays the south side of the nave and west side of the south transept, with the *slype* or arched passage leading from the cloisters to the east of the building.

Plate 8, Shews the Interior of the north transept; in the upper story are seen the Saxon arched passages or triforia in the wall. This transept is now in so ruinous and degraded a state that the public have lately been denied access to it. Formerly the walls were decorated with paintings, and it still retains traces of its primitive magnificence.

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Errata.—P. *g*, note *, line 7, for "conciliebat *amiciæ*," read "concilibat *amicæ*."—p. *n*, note *, 11th line from bottom, for "sepulture" read "sculpture."—p. *p*, note *, 1st line, for "Gadiner's" read "Gardiner's."—p. *q*, last line but two, for "trifaria" read "triforia."

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BISHOPS.

Birinus	635	Kenulf	1006	William Wykeham	1367
Agilbert	650	Brithwold	1006	H. Beaufort, (card.)	1404
Wina	663	Elsine or Eadsine	1015	William Waynfleet	1447
Eleutherius	670	Alwin	1032	Peter Courtney	1480
Hedda	676	Stigand	1047	Thomas Langton	1493
Daniel	703	Walkelin or Walchelm	1070	Richard Fox	1500
Humfride	744	*Vacant Ten Years.*		T. Wolsey, (card.)	1529
Kinchard	754	William Giffard	1107	Stephen Gardiner	1531
Athelard	780	H. de Blois Blesensis	1129	John Poynet	1550
Egbald	790	*Vacant Three Years.*		John White	1556
Dudda	——	Richard Toclivius,		Robert Horne	1560
Kineberth	——	Tocliffe or More	1174	John Watson	1580
Alhmund	803	God. de Lucy	1189	Thomas Cowper	1583
Wigthenius	——	Sir P. de Rupibus*	1205	William Wickham	1595
Herefrid	829-34	*Vacant Five Years.*		William Day	1595
Edmund	——	William de Raley	1244	Thomas Bilson	1597
Helmstan	837	*Vacant* 1249-60		James Montague	1616
Swithin	852	Ethelmar †	1260	Lanc. Andrews	1618
Adferth or Athelred	863	John of Exeter, Oxon or Gervase ‡	1262	Richard Neile	1627
Dumbert	871	Nicholas Eliensis	1268	Walt. Curle	1632
Denewolf	879	John de Pontys	1282	*Vacant Ten Years.*	
Athelm	887	Henry Woodlock	1305	Brian Duppa	1660
Bertulf	892	John Sandall	1316	George Morley	1662
Frithstan	909	Regin. Asser	1320	P. Mews	1684
Brinstan	932	John Stratford §	1323	Sir J. Trelawney, bt.	1707
Elphegus Calvus	935	A. de Orlton or Tarlton	1333	Charles Trimnell	1721
Elfsinus	951	William Edingdon	1346	Richard Willis	1723
Brithelm	958			Benjamin Hoadley	1734
Ethelwald	963			John Thomas	1761
Elphegus or Elfege	984			Hon. Br. North	1781

PRIORS.

Dinotus or Devotus in the Second Century.		Walter I.	1171	Nic. de Tavente	1305
		John	1175	Richard de Enford	1309
Brithnoth	963	Robert III.	1187	Alexander Heriard	1332
Brithwold	970	Roger	1214	John de Merlow	1349
Alfric	1006	Walter II. died in	1239	W. de Thudden	1361
Wulfsig	1023	Andrew	1240	Hugh de Basyng	1361
Vacant.		Walter III.	1243	Robert de Rudbone	1384
Simeon	1065	J. de Caleto or Chauz	1247	Thomas Nevyle	1394
Godfrey	1080	William de Tanton	1249	Thomas Shyrborne	——
Geoffry I	1107	Andrew II.	1296	William Aulton	1444
Geoffry II.	1111	Ralph Russel	1265	R. Marlborough	1447
Eustachius	1114	Valentine	1265	Robert Westgate	1457
Hugh	1120	John de Dureville	1276	Thomas Hunton	1470
Geoffry III.	1126	Adam de Farnham	1279	Thomas Silkestede	1498
Ingulph	——	W. de Basyng I.	1284	Henry Brock	1524
Robert I.	1130	W. de Basyng II.	1284	W. Kingsmell	1536
Robert II.	1136	Henry Wodelock	1295	(*Resigned in* 1539)	

DEANS.

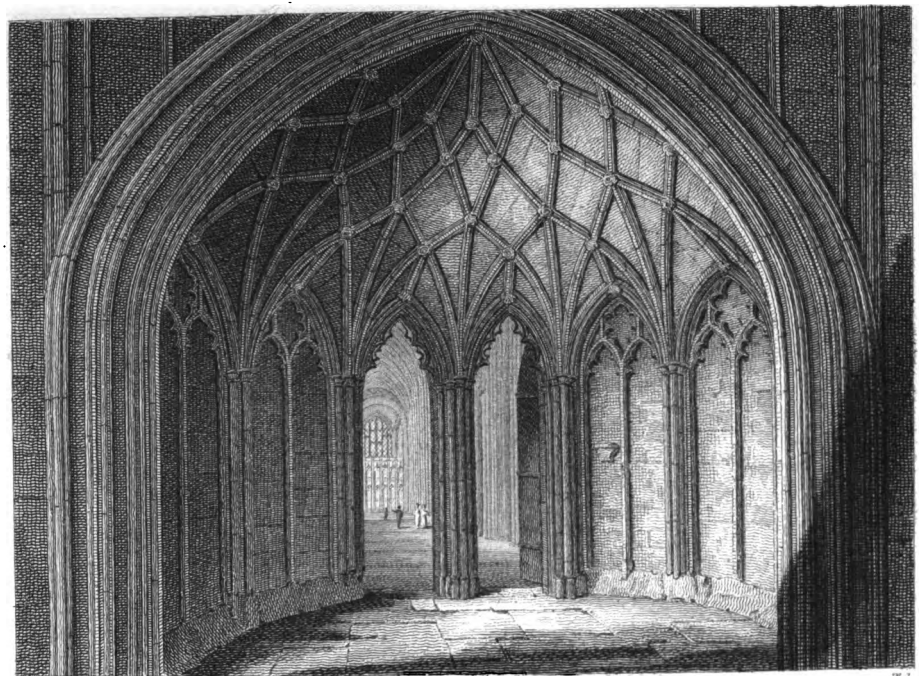
William Kingsmell, last prior of St. Swithin's and first dean	1540	Law. Humphrey	1580	William Trimnell	1721
		Martin Heton	1588	Charles Naylor	1729
		George Abbot	1599	Zachariah Pearce	1738
Sir John Mason	1549	Thomas Moreton	1609	Thomas Cheyney	1747
Edmund Steward	1553	John Young	1616	Jona. Shipley	1760
John Warner	1559	Alexander Hyde	1660	Newton Ogle	1769
Francis Newton	1565	William Clark	1665	Robt. Holmes	1804
John Watson	1570	Richard Meggot	1679	Thos. Rennel	1805
		John Wickart	1692		

* He wished to bribe the guards of the castle in Devizes to murder their prisoner, Hubert de Burgh; chief justiciary, &c. to John and Hen. III. † Henry III.'s half-brother, but never consecrated. ‡ At his death Richard More was elected, but set aside by the archbishops. § Translated to Canterbury.

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West Door of Winchester Cathedral.

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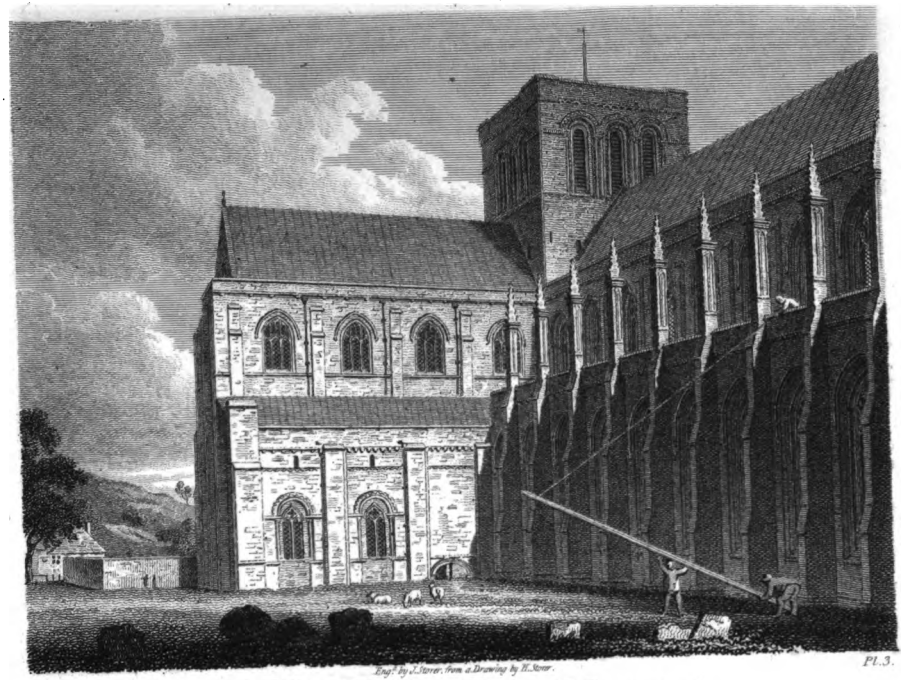
West Front of Winchester Cathedral.

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Pl. 3.

N. W. View of Winchester Cathedral.

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Winchester Cathedral, from the ruins of Wolvesey.

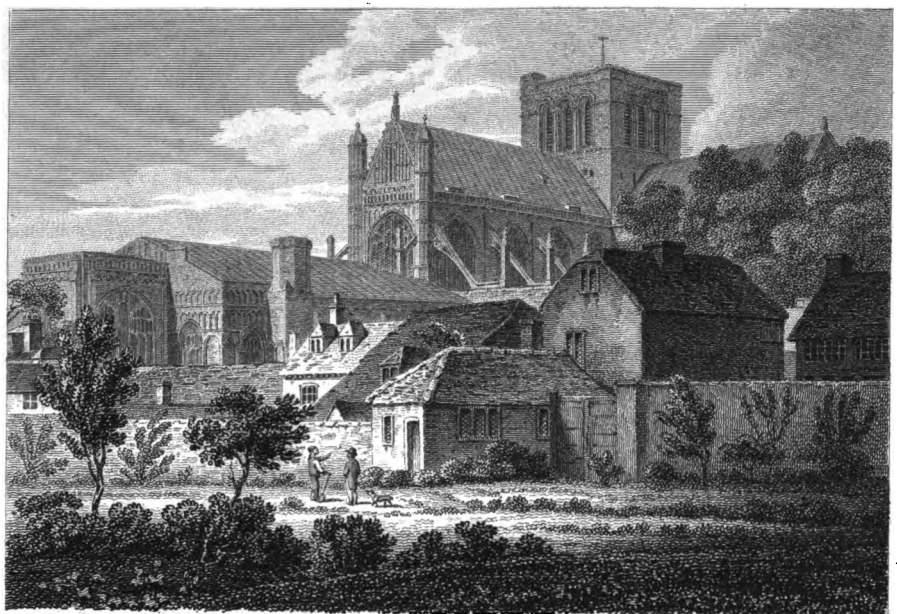
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Pl. 5.

N.E. View of Winchester Cathedral.

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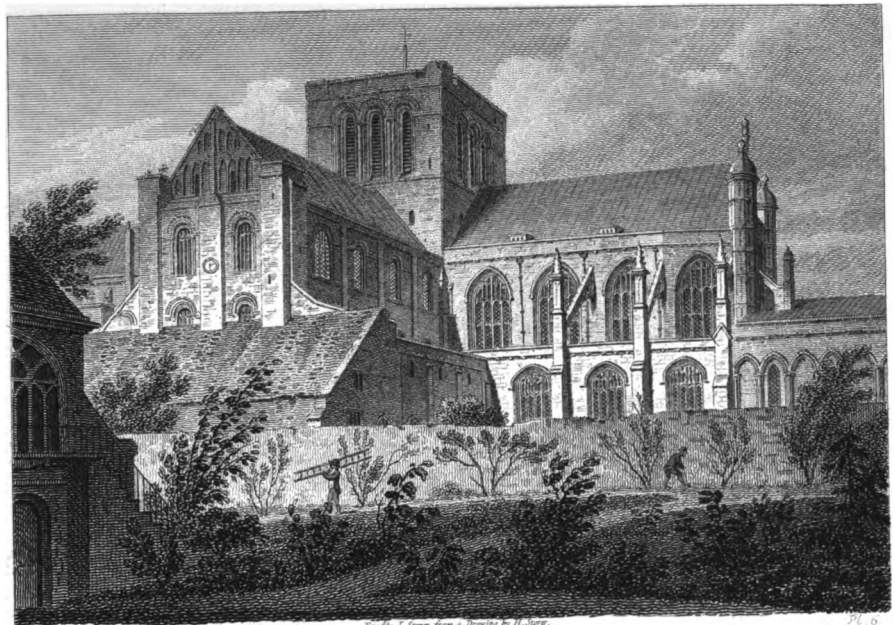
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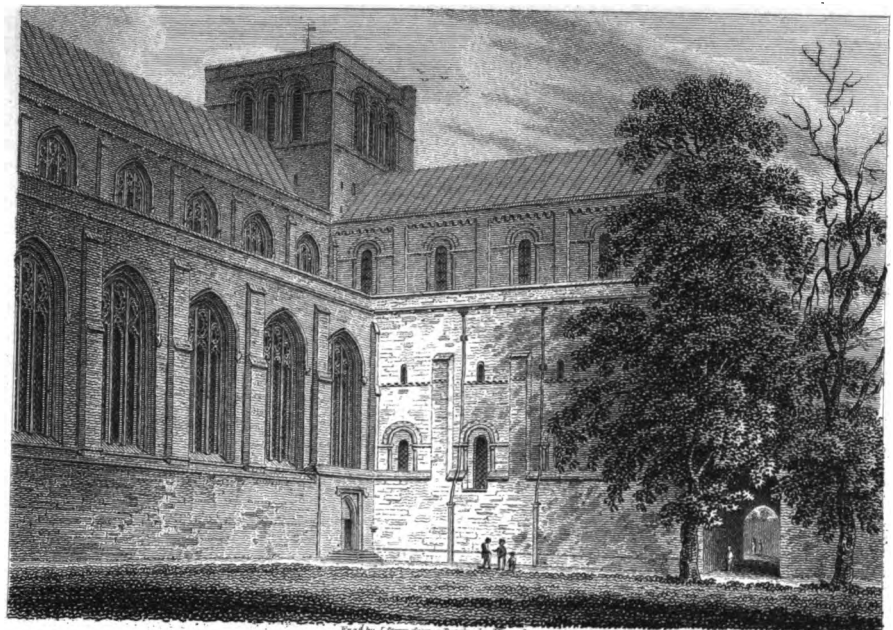
A View of Winchester Cathedral.

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PL. 7.

S.W. View of Winchester Cathedral.

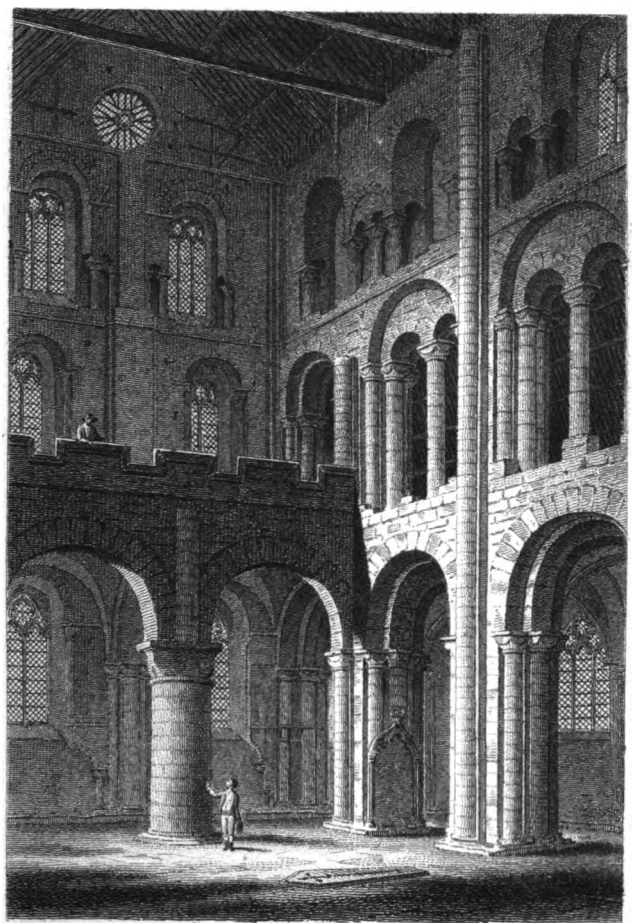
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N.2 Transept, Winchester Cathedral.

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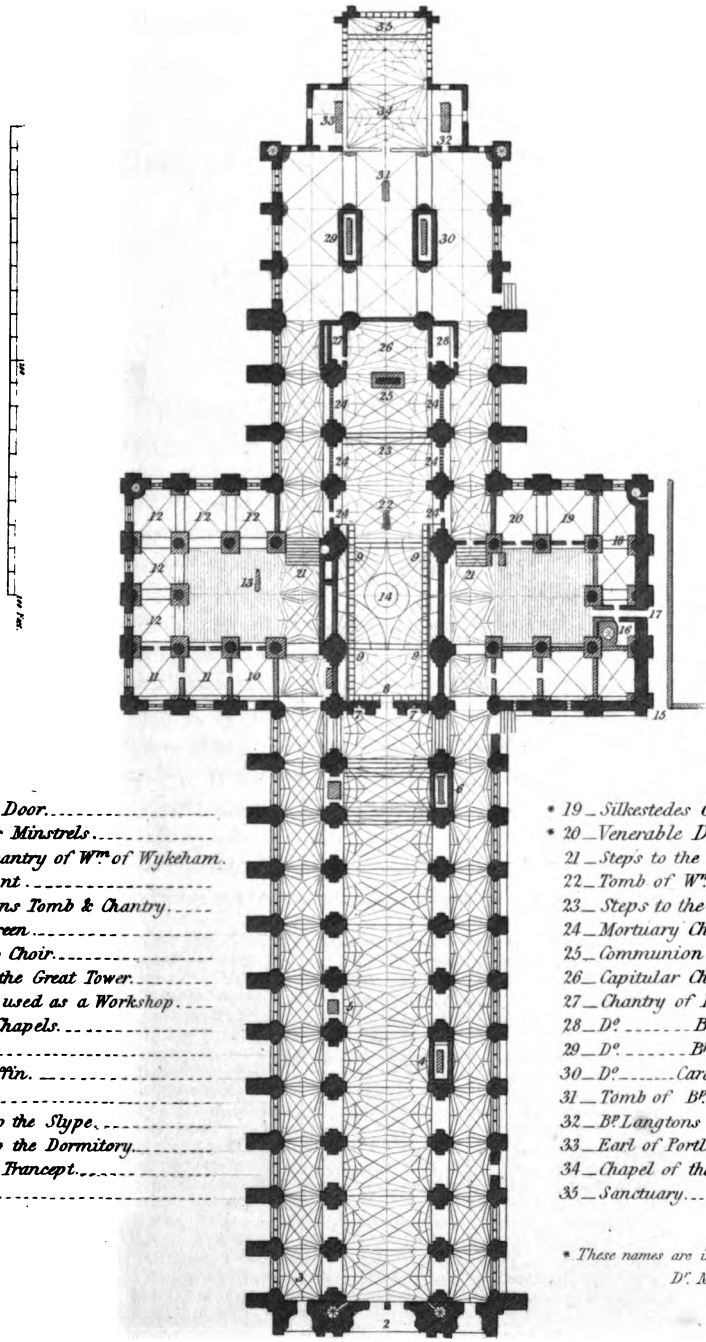
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WINCHESTER CATHEDRAL.

Shewing the groining of the Roof.



2 _ *Great West Door*
3 _ *Gallery for Minstrels*
4 _ *Tomb & Chantry of W^m of Wykeham*
5 _ *Ancient Font*
6 _ *B^p Edingtons Tomb & Chantry*
7 _ *Grecian Screen*
8 _ *Entrance to Choir*
9 _ *Pillars of the Great Tower*
10 _ *Chapel now used as a Workshop*
11 _ *Enclosed Chapels*
12 _ *Chapels*
13 _ *Ancient Coffin*
14 _ *Lanthorn*
15 _ *Entrance to the Slype*
16 _ *Staircase to the Dormitory*
17 _ *Door of S. Francept*
18 _ *Calefactory*

* 19 _ *Silkestedes Chapel*
* 20 _ *Venerable D^o*
21 _ *Steps to the Choir aisles*
22 _ *Tomb of W^m Rufus*
23 _ *Steps to the Chancil*
24 _ *Mortuary Chests*
25 _ *Communion Table*
26 _ *Capitular Chapel*
27 _ *Chantry of B^p Gardner*
28 _ *D^o* *B^p Fox*
29 _ *D^o* *B^p Wainflete*
30 _ *D^o* *Card^l Beaufort*
31 _ *Tomb of B^p De Lucy*
32 _ *B^p Langtons Tomb &c.*
33 _ *Earl of Portlands Tomb*
34 _ *Chapel of the Virgin*
35 _ *Sanctuary*

* *These names are inserted from D^r Milner.*

Drawn by J. Hardwicke.

Published, May 1.1814, by Sherwood, Neely & Jones

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HISTORY AND ANTIQUITIES

OF THE

CATHEDRAL CHURCH AND SEE

OF

Worcester.

THE diocess of Worcester * is of Saxon origin; but at what period the city was founded, or blessed with the Christian faith, cannot now be ascertained. Every circumstance in its history tends to prove that it must have been the seat of Roman art, although no direct historical record of the fact now remains to shew it. A British church existed here long before the conversion of Wolfere, king of Mercia, to Christianity, but it did not become an episcopal see till about 680 (Heming says 670, and Godwin, with more probability, 679), when Ethelred, king of Mercia, at the instance of Osric his viceroy, concurred with archbishop Theodore in establishing a bishop of the Wiccians in Worcester. Tadfrid was nominated to the new see, but dying before his consecration, Bosel was consecrated by Theodore. This prelate found a church in Worcester, dedicated to St. Peter, which he adopted for his cathedral, and which in the next century was commonly called St. Mary's †. Saxulf, bishop of Lichfield, is supposed to have been the founder of St. Peter's church. But of this establishment very little is known, nor do we find any notice of either

* Etymologists have not agreed respecting the origin of its name. By Nennius it is written *Caer Guarangon*, supposed to be the Brannogenium of Ptolemy. Carte derives its ancient appellation Huicca and the Latin Wiccia, from the British *Hukk*, a hog; the people were called Huiccii and Guiccii, or Jugantes, according to Whitaker, who also traces the Ordo-Vices to "the honourable Vices, or Great Huiccii;" the latter possessed Wales, and were the conquerors of the Worcester Huiccii. The Cornavii succeeded, and were called Wigantes. By the Saxons it was called Weogare-ceaster, Wegeorna-ceaster, and Wire-ceaster. According to Camden's remark on Joseph of Exeter, the latter name was derived from the forest of Wire; but Mr. Green observes, that this forest is too remote, and is also in part of Shropshire. A cotemporary writer, Mr. J. N. Brewer, overlooking these observations, expresses his surprise "that nobody has ever supposed it possible that the forest of Wyre may have extended to the southward, or Severn's banks, and that Wire-cestre may have signified the camp or castle of the Wyre." This ingenious conjecture was before made, and answered. The Wirecester of the Doomsday Book was probably derived from Wigora or Wigracester, and this again from Wic-warcester, the city of the men of Wiccia. The derivation of Camden from Wic or Wiches, the salt-springs, seems untenable. Wiga-erne, signifying the warrior's lodge with the Saxons, probably gave birth to Wigerna, Wigracester, Wigornceaster, Wirecester, and Worcester.

† "The church of St. Peter, in Worcester, it is most probable, was built of stone, as it was still in being in the time of St. Wulstan, who sometimes kept his midnight vigils in it. (Angl. Sax. II. 947). When or by whom it was demolished we have no account. It is even uncertain where it stood."—*Green.*

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church or see till 743, when St. Mary's church is mentioned in a charter of king Ethelred. During this period our prelates lived in a manner approaching somewhat to the simplicity and voluntary piety of the apostolic ages. They were influenced by no fantastic rules of mechanical devotion, no capricious regulations of some vain individual, who sought his own reputation more than the glory of God, and the welfare of his fellow men. The bishops, at least in the first ages of the Anglo-Saxon church, were truly the heads of the clergy, and the fathers of the people; the clerks or members of their cathedrals, who performed the regular service, were called their family, and they lived in a cenobitic manner in the vicinity of the cathedral. The bishops had also the superintendance of all the congregated bodies of the faithful in their diocess, and they exercised these functions often with truly paternal solicitude, profound wisdom, and enlightened zeal. Were not men so prone to error and change, it would be impossible to believe that such rational establishments could have ever degenerated into such stupid idolatry in the course of a few centuries after. All general measures respecting the church were regulated by synodal decrees; these synods were gradually abolished as the popes gained ascendancy. At such assemblies, the bishop of the diocess always presided, and their discussions contributed very materially to diffuse practical knowledge among all classes of the people, both clergy and laity. Hence the popes felt the necessity of extirpating them, as the surest means of arresting the progress of knowledge and unadulterated religion. Bishop Wilfrith obtained one of those decrees for annexing the monastery of Wudiandun (now Wythington, Gloucestershire) to his see of Wigrincestre, after the death of its abbess. His successor Mildred, to whom it devolved, transferred it to lady Æthelburga, the head of a religious establishment in Worcester, on condition that both should, on her demise, become the property of the cathedral church and see in this city. Many grants and privileges of the Mercian monarchs and nobles to the convent of St. Mary have also been preserved; but these papers are generally believed to be posterior fabrications, when monk-craft had attained its climax.

The weak and licentious king Edgar becoming the executor of his favourite Dunstan's cruel and unnatural opinions, the cathedral establishments * were now revolutionized, the experience of centuries con-

* It has been said that Worcester may boast of possessing *one* pope, four saints, seven lord high treasurers, eleven archbishops, besides chancellors, lord presidents, &c. but it has incalculably greater cause to be grateful for having had the protestant martyrs, bishops Latimer and Hooper. The former particularly, who first taught us the use of the Bible in his ever memorable injunction to his clergy, "that ye and every one of you provyde to have of your owne a Hole Byble, yf ye can conveuyently, or at leaste a New Testament, both in Latin and Englishe," &c.

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temned, and all the pious zeal and indefatigable perseverance, which had even extended a knowledge of Christianity before civilization in our island, were treated with the most malign ingratitude. Even the talents and the labours of the great Alfred were no longer appreciated. The social and rational part of the clergy were every where expelled from their livings in order to support the ambitious or the fanatical; and from this period we may date the origin of monkery, which afterwards wantoned in its abominations. Ethelwold, bishop of Winchester, and Oswald of Worcester, were the aspiring coadjutors of Dunstan. These three prelates ruled the king and his kingdom. Ethelwold was, like the archbishop, violent and precipitate; he drove out the seculars instantly. Oswald was more cautious; his first manœuvre was frequent attendance and performance of divine offices at the conventual church of St. Mary. This artifice attracted the crowd from the cathedral, and raised his reputation for extreme sanctity. With the multitude a name and semblance have always been sufficient, and accordingly Oswald's wishes soon superceded, in the minds of the vulgar, the authority of the decalogue and the moral law. "He found a fit tool in Cynsige or Wynsige, one of the clerks of his college; this man he made *cyrcweard*, or keeper of the sacred vessels, shrines, and records of St. Peter's church, in the room of Æthelstan; to this he added the vicarage of St. Helen's, at that time a most lucrative benefice, having eleven parochial chapels dependant on it." Like modern usurpers, Oswald endeavoured to insure the success of his measures by heaping * the riches plundered from the secular clergy on his followers

* Oswald's grants of lands to his friends and fautors were confirmed by the king, and imposed a kind of feudal tenure on them. According to Spelman, his tenants were to perform all the duties of horsemen, pay all dues, and perform all rights belonging to the church; swear to be in all humble subjection to the bishop, as long as they hold lands of him; furnish him with horses, perform all the work about the steeple of the church, castles, and bridges; fence the bishop's parks, and furnish him with hunting weapons when he went to hunt; and, finally, they were to obey the bishop in all things as a sovereign lord, and after the expiration of three lives, the lands reverted to the bishopric. Hence we see that our prelate had no objection to be himself a secular baron, to hold 300 hides of land and two mitres, although he would not tolerate a secular canon. During his thirty-two years prelacy in our see, and in conjunction with the archbishopric of York, he issued 70 such grants, disposing of 190 hides of land. Two of these were given to persons who were distinguished. In 985, the archbishop gave to Godinge, a priest, three hides at Bredicot, and one yard-land at Genenofre, and seven acres of meadow at Tiberton, upon condition that he should be the amanuensis of Worcester see, and write all things that should be necessary to be inscribed in its registers. This Godinge performed with ability, and wrote many books for the see. The other grant was to his faithful man Ælfstan, of one Manse at Ichington, Warwickshire, in 991; he was the father of St. Wulstan, one of our prelates, and like most of the married clergy in that and all subsequent ages, much more virtuous than the celibataires; he died a monk of this church. The number of seculars in this college, observes Green, at different times, may be collected from the signatures to the leases granted by the bishop and his venerable family. A provost, seven presbyters, and a deacon, assented to a grant of bishop Alhun in 849; a provost and 14 clerks composed bishop Werfrith's family in 872 and 889; 13 sign with bishop Koenwald in 954; Oswald had at first 18, when two died, or were expelled; the addition of St. Mary's society, consisting of 10, augmented his number to 26. This was his complement between 969 and 982, when the sudden reduction of this number proves that he had expelled five or six. This sainted prelate of two mitres, however, was a

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and assistants. "To Wulfgar, another collegiate priest, he gave, in 969, the church of St. Peter by the south wall; and for his life, and two lives after his, the manor of Batenhale. He thus found means to gain over so many of the canons, that no obstruction was made to the surrender, which, in that year, Wynsige as cyrcweard made of the keys of St. Peter's cathedral to the monks of St. Mary's for ever. Nay, out of the eighteen seculars, of whom the college consisted before, we find but two (Ælfred and Ælfstan) wanting in the subscriptions to bishop Oswald's charters in 977. Ælfred had been a collegian in the time of bishop Koenwald, and probably died in the interval between 969 and 977. Wynsige and four of the other clerks of the college, actually submitted to the monachal discipline, and became regulars professed. The rest were permitted to keep their stalls, and obliged to acquiesce in being subordinate officers to a society of monks."

Our historians have generally believed, although the evidence is extremely defective, that according to the acts of bishop Wulstan's synod, the cathedral church of St. Peter and its endowments were surrendered to the monks of St. Mary in 969, when the latter became the cathedral see of Worcester. In St. Peter's church an episcopal throne had been erected by Saxulf, the last of the Mercian bishops, who placed in it about 680 secular canons. The conventual church of St. Mary being too limited for the cathedral service, Oswald commenced the erection of a new church. To a prelate so opulent, possessing the revenues of two extensive sees, and so popular, this could be no very arduous undertaking. The site of the new edifice was the churchyard of the deserted cathedral of St. Peter, and supposed to be the ground now occupied by the west end of the nave in the present church. In 983 Oswald finished the building, dedicated it to the Virgin Mary, and raised in it no less than twenty-eight altars! Why he should have erected more altars than he had canons to read prayers does not appear. The plunder of the married presbyters of St. Peter's had continued several years, but it was not completed till Oswald finished St. Mary's, which henceforward became the cathedral of Worcester, and contained, says Malmsbury, only regular Benedictine monks to the total exclusion of the married clergy. According to Heming, Oswald was accustomed to preach, like the first promulgators of the Christian

greater revolutionist than Wolsey or Henry VIII. and contrary to all law and justice he disinherited the married clergy of seven different monasteries in the diocess of Worcester. To mask the robbery, he procured the pope's sanction, instead of a synodal decree. The monks afterwards forged charters of king Edgar to vilify the clerks, asserting that they preferred their wives to their benefices. Oswald also had much less reason than Henry VIII. for such confiscation of property; but the monks were much more cruel and unjust than the king; the latter humanely provided a subsistence for the cloistered religious by pensions or livings, while the former dispossessed whole families, men, women, and children, turning them out either to beg or starve!

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faith, to large assemblies of people in the open air *, previous to the erection of this cathedral church. As he resided chiefly here and very rarely at York, it was natural that he should construct a sumptuous stone edifice for his see. The ridiculous tales and acts called miracles, attributed to him, are unworthy of notice. But whatever may have been the character of his cathedral, its duration was of no great extent, as it was devastated by the sword and fire in 1041, when our city became the prey of Hardicanute's savage soldiery. It is, however, difficult to believe, that such a stone building could be rendered incapable of repair, or that public service, during forty years, was never after performed in it. Had it been a useless ruin, it is not probable that Wulstan II. † should have manifested so much feeling ‡ on taking it down to erect another. In 1084 this prelate laid the foundation of a new cathedral church, and finished it in 1089, with the monastery, which was called "Monasterium S. Mariæ in Cryptis §." There is one circumstance respecting this new church, part of which still constitutes the choir and lady chapel of the existing building, that merits particular attention. It was the custom in that, as well as in succeeding ages, to raise funds for building churches and monasteries by the sale of licences to commit crimes, which were softened down into the papal denomination of indulgences. But, to the eternal honour of Wulstan ||, he despised such resources; and to the utmost extent

* On these occasions our prelate took his station near St. Peter's church, at the cross which "was erected over the stone monument of duke Wiferd and his lady Alta, who had been benefactors to that church. The monument was deemed an admirable work of art, which was taken down by archdeacon Alric, in the time of Edward the Confessor, in order to enlarge the choir of St. Peter's. Duke Wiferd's monument seems to have been at the end of High-street; for at the distance of a mile northward another stone pile was erected with similar sculpture, which was called the White Stane, and gave name to a district or tithing without the city, called Whitstanes to this day." Staveley and others have stated, that it was the custom of our Christian ancestors, before churches were built, to preach in any convenient area, in the open air, where crosses or crucifixes were erected; hence they derive the origin of crosses in public places, and observe that divine service was performed at St. Paul's cross, in London, a custom which was continued on special occasions till the reformation. The fact of preaching is unquestionable; but the invention of crosses is comparatively modern; otherwise had the practice prevailed even so early as the time of Augustine, it is very improbable that such a gross misrepresentation of the crucifixion, as nails being driven into our Saviour's feet, could ever have been tolerated, contrary to the well-known Roman mode of crucifying in that age.

† The first Wulstan has been nicknamed the "Reprobate," by the monks; most probably because he was too moral and pious to tolerate their rapacity and licentiousness.

‡ It is recorded that this worthy prelate wept when he saw the workmen demolish the original church; and on being consoled with the common-place observation of improvement, he replied, "I think far otherwise; we poor wretches destroy the works of our forefathers, only to get praise to ourselves; that happy age of holy men knew not how to build stately churches, but under any roof they offered themselves living temples unto God, and by their examples excited those under their care to do the same; but we, on the contrary, neglecting the care of souls, labour to heap up stones."

§ This name is by no means very delicate; but it is much more so than many of the epithets attached to Mary in Roman catholic countries, even in the present age.

‖ He was born at Long Ichington, Warwickshire. His father's name was Ælfstan, his mother's Ulgeva, whence his own name was compounded into Wulstan. This couple, agreeable to the fashion of the age, separated; and the one became a monk and the other a nun, in Worcester convents. Wulstan himself took the habit and order of a monk in this church

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of his knowledge, would never consent to effect even a good end by bad means *.

Notwithstanding the restless spirit of innovation, and no less ungovernable propensity of making good better, the principal part of St. Wulstan's church still remains. Its original plan was a simple cross, a form well adapted to allow great numbers of people to see and hear a speaker placed in the centre. Its principal entrance was at the west end by a vestibule or porch, which now forms the great or western transept. As no trace of an aperture appears in the walls of this transept, it is hence inferred that it must have formed the west front of Wulstan's fabric. "From this ante-temple or narthex," observes the judicious Green, "of the original cathedral, the entrance to its nave (the present choir) was under the rood loft, where now the organ is placed. Two descents into the crypt were then open; the one under the present ascent to the north aisle of the choir, the stone steps into which being still visible within it, and the other now in use, and remaining under the ancient ascent, through the great Saxon arch into the vestries on the south. This Saxon arch, at the west end of the vestry, formed a collateral entrance into the cathedral, from the present great transept; there was a corresponding arch on the north side leading to the ancient lodging of the sacrist. The limited extent of this appendage, which never could have gone eastward beyond the first window of the north aisle of the choir, together with its situation, shew it to have been erected for a peculiar and select service †. The sacrist having the charge of the church and its furniture, this structure might be the repository of the sacred vestments and altar implements. A small stone balcony having glazed windows and a flight of stone steps within the wall, underneath which was a door of communication with the church, now closed up, are still visible between the entrance of the north aisle of the choir and its first window." From the observations of Willis, Abingdon, and others, we may presume that Wul-

from bishop Brihteage, who ordained him deacon and priest; his progress was master or guardian of the children, next chanter, then cyrcweard or treasurer, at length prior, and finally bishop. He was consecrated by Aldred of York, in consequence, says Flor. Wigor. of archbishop Stigand's suspension. This architectural prelate being an Englishman, and never out of England in his life, could know no models but such as his country contained.

* It may also be recorded as a noble trait in the moral character of our city, that the sale of indulgences seems never to have been practised here, as in other dioceses, neither by Wulstan nor by any other bishops, at least till the prelacy of John Barnet, who, in 1362, granted forty days indulgence to those who prayed for the souls of the benefactors of the cathedral. Another proof of moral temperance is the fact that only one in 35 annually die.

† The conjecture that it "might have served as a vestry for the bishop," is very improbable. Papal bishops usually vest in their own palaces, and did they not, it is altogether incompatible with their dignity to go up and down stairs on such occasions, when they have to distribute benedictions with their hands by wholesale, as a farmer sows corn by broad cast. It may have been an armory, the same as we still find in or near Danish churches. Oswald was of Danish origin, and nearly related to Odo of Canterbury.

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stan's cathedral had a central or principal tower, as it is recorded that the *new* one fell down in 1175, and two smaller ones, say the Worcester annals, were destroyed by a storm in 1222.

The crypt or croft * furnishes the most unquestionable evidence of the great antiquity of this building; its form is similar to the ancient Roman basilics, particularly that of Constantine. Like the crypts of Canterbury and Oxford, its ornaments abound in grotesque figures. Along its eastern extremity is a series of ornamented arches below the lower tier of windows. Its extent is limited to the choir and its aisles, including the eastern transept and the two vestries on the south side of the south aisle of the choir. Many of the figures on the different parts of this ancient structure are decayed, or destroyed to make room for monuments. At the east end of the north aisle, a mitred devotee is represented kneeling, and offering a church on the altar; above him in rear a dove is descending, while an angel is ready to receive his offering. This was probably designed either for Oswald or Wulstan himself. In the south aisle an angel is represented as instructing a devotee to build a church, the pious man afterwards gives his plan to an architect; also, Christ sitting in judgment, the resurrection of the dead, and the wicked delivered over entering the mouth of hell, prefigured by a monster, with capacious jaws open to receive his prey. "Respecting those sculptured figures," observes Mr. Green, "we find at the west end portion of the church, all of them directing their looks eastward, which may be considered as very strong evidence that the western extremity of Wulstan's sanctum sanctorum was formed at this division of the present cathedral; for it may be remarked, that all the other heads or masks, applied as ornamental brackets, are made to look across the building at the opposite or corresponding head, among which are those of kings and bishops, but too similar to attract attention." Many of these "characters are well conceived and as well executed." The foliage on the capitals is luxuriantly wrought, and the zigzag mouldings are neatly formed. A corbel table ornament, as it is sometimes called, is carried round immediately under the parapet of the whole external eastern part of this building. It seems probable that the east end of the crypt, which contained many of the privileged altars, and particularly those reputed successful in depopulating purgatory, was a visible object in the original choir of Wulstan's church, and remained so till the age of bishop Giffard. At first the present choir was the nave having a crypt under it, and the part now called the lady chapel was the original

* The Saxon croft, German krufft, and Latin crypta, are of the same import and origin, from κρυπτω. Should any one doubt this, he may consult the facts adduced by professor Marsh, in his admirable *Horæ Pelasgicæ*, and dissertation on the Æolic Digamma, which this learned Christian and profound philosopher has used for a very different purpose.

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choir. In the pure ages of Christian worship the principal altar was at the east end, with the bishops throne somewhat in the rear of it; but when the doctrine of transubstantiation became general, and the host an object of adoration, which must be exhibited to the people, the high altar was then placed in the most conspicuous situation. This was an act of compassion to the women, who were excluded from the choir of the monks, and yet must see and worship a cup and wafer. By the erection of a transept at the east end of the choir this purpose was obtained, or by removing the high altar westward to the spot, where the cross aisles afforded an open space for the adoring multitude. Hence we have a cause for the adoption of that seemingly preposterous and irrational plan, a double cross for churches. It does not appear that Wulstan * had any idea of such a thing as the lady chapel in his church; and according to Willis, it was not till June 1292, that Nicholas the sacrist "adorned the church with tables of images placed on each side of that of the Virgin Mary." About this period the wife of Joseph was stiled *Regina cæli* or *cælorum*, and the clergy had then vowed and sworn eternal antipathy to all living women in order to husband the fervour of their devotion to a dead one.

The cathedral of Worcester, like most similar edifices, twice experienced the desolating effects of fire. The monks affirmed that Wulstan prophesied this conflagration, and even declared, that the tomb of the founder and the mat on which people kneeled before his shrine, were neither damaged nor even discoloured by the smoke, nor did any ashes fall on them. Nevertheless one monk, two convent servants, and fifteen citizens perished in the flames, which took place June 14, 1113. On this occasion the walls of the cathedral sustained little injury; but in April 17, 1202, the effects of another conflagration were more serious. It was some years after this calamity before the edifice was restored; king John was buried in it; but it was not till June 7, 1218, that, in the presence of Henry III. and his nobility, bishop Sylvester dedicated the cathedral to the Virgin Mary, the Apostle Peter, and Sts. Oswald and Wulstan; "the great altar was dedicated to St. Mary and St. Oswald, and the middle one to St. Peter and St. Wulstan." The church being now re-edified on the foundation of Wul-

* This good and great prelate, Lanfranc wished to depose merely because he could not speak the Gallic jargon of that age, and he must have shared the fate of other English prelates, had he not evinced great firmness in resisting the iniquitous attempt, by depositing his crosier only on the tomb of his deceased monarch and benefactor. When prior of the church between 1051 and 1062, he erected a bell-tower near the north end of the present eastern transept; it was an octagon 61 feet in diameter, and 60 high, the walls being 10 thick. Afterwards this base was surmounted with a spire 150 feet high, covered with lead, whence it was called the leaden spire. This clocherium was taken down in 1647, when men thought they served God by waging war against steeples and bells, and its materials sold for 617*l.* 4*s.* 9*d.*

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stan *, the next bishop, W. de Blois, who consecrated the bells of the leaden spire in 1220, determined to augment and improve it. In 1224 he laid the foundation of a new work or nave to the church, which was not very improperly called a front. Here we discover much architectural skill and address in adaptation. The two ends only of the west front (now western transept) were injured by the fire. The west side of this part was supported by flying buttresses, one of which, attached to its external south-west side, may still be clearly traced, arising between the two first windows from which the south wall of the nave commences. Of its corresponding buttresses, on the north side, no appearance remains. "But we are attracted by the ingenuity of the architect in his management of the double buttresses within, similar in form and height to the one first mentioned. The shaft of the inner buttress on the south side has been transformed into the first or easternmost pillar of the nave, and the lower part of its curve, arising from the capital, forms the western limb of the first arch, from the apex of which it is continued, and intersects two arches of the first series of arcades above, and joins the south-west column supporting the tower, parallel to the spring of the transverse principal arch of the nave to the east. The shaft of the second or outer buttress, forming the second pillar, being curved in a parallel direction with the first, traverses both the lower and upper arcades, and joins the supporting column of the tower in a proportionably higher part. The corresponding buttresses on the opposite or north side are precisely similar, excepting that in the outer one, the lower part of its curve, apparently discontinued over the second arch, is seen only to rise from the foot of the upper arcade over the first pillar, whence it reaches the supporting north-west column of the tower. In this manner were those lofty and projecting buttresses (originally on the outside of this west front of the ancient church), incorporated, and made a part of those noble ranges of columns and arches which form the magnificent nave of the present cathedral."

There is yet another peculiarity in our cathedral, which has excited considerable speculation; we mean the form and height of the two

* In 1089, forty-eight years after the destruction of Oswald's church, Wulstan enclosed St. Oswald's relics in a new shrine at the expense of 72 silver marks. This as well as the former shrine, it is probable, was of the portable kind, and brought forth on emergencies to form processions, and ward off any impending calamities. Whatever may have been the miraculous influence of these relics in more ignorant times, it is certain that the last service but one to which they were called, did not add much to their imaginary reputation. In 1139, when the army of the empress Maude attacked our city, St. Oswald's relics were carried from gate to gate with all the musical powers of the choir before them. The procession however neither charmed nor frightened the assailants, who eagerly seized the occasion, when the citizens trusted to ashes rather than arms, stormed the city, set it on fire in many places, and plundered it without mercy. It appears that an English letter of Henry VI. was extant last century, in which this monarch requested the priory to flatter St. Oswald by a procession of his dust, to send down some rain, a dry expedient indeed, the issue of which history has not recorded.

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western arches of the nave and aisles. Without entering into a minute detail of the circumstantial evidence, it appears unquestionable that these arches are really "an authentic vestige of St. Oswald's cathedral," and that bishop Blois first connected them with the eastern part of the building. The work of this bishop (as well as all subsequent repairs) is entirely composed of the Ombersley red stone, which is very different from that in the arches alluded to, and in the transepts, choir, and lady chapel. This circumstance and the fact of their being lower than the other arches of the nave and the columns more massy, sufficiently prove that they could not have been built by Blois or any subsequent bishop. That two detached arches should be raised by Wulstan seems in the last degree probable, consequently the inference is irresistible, they must have belonged to Oswald's cathedral. The modulation of the corresponding north aisle was probably effected by bishop Cobham, when he vaulted that aisle, or by bishop Wakefield, when he completed the west front. But however this may be, it is evident that the design of Wulstan, or his architect, must have embraced the entire plan of the edifice, otherwise it is impossible to believe that such admirable, and in some respects unequalled, proportions should have been accidental. He must have most judiciously and correctly "designed the whole of its relative dimensions in that curious order of regular arrangement, that each cross now occupies its respective extent of space on its own scale of proportion, and although raised at different periods, and formed to stand independent of each other, they are found so combined as to compose the double cross perfect and complete in all its parts *." Nor does it appear that Wulstan's

* The following singularly determinate proportions of our cathedral, as stated by Mr. Green, sufficiently prove that no inconsiderable science was employed in its erection, and that its architects could scarcely be ignorant of Euclid's Elements of Geometry.—"1. The area of the Saxon arches from east to west being 45 feet, is equal to one-fourth the length of the nave, or 180 feet.—2. The length of the nave is equal to the distance from the west end of the choir to the great east window.—3. The breadth of the western transept being 32 feet, is equal to one fourth its length, or 128 feet.—4. The same is equal to the breadth of the great window, or 32 feet.—5. The distance from the nave to the eastern transept being 120 feet, is just the length of the latter.—6. The choir from the west entrance to the steps of the altar being 90 feet is precisely half the length of the nave.—7. The length of the lady chapel, including the breadth of the eastern transept to the east end of its aisles, being 74 feet, is equal to its breadth.—8. The breadth of the aisles of the lady chapel and choir being each 18 feet and a half, are together 37, which is just the width of the choir and lady chapel.—9. The depth of the recess for the great east window from the aisles of the lady chapel is 16 feet, being equal to half the breadth of the window.—10. The distance from the eastern transept or back of the altar to the great east window being 60 feet, is just equal to half the length of the eastern transept.—And 11. The height of the tower from the floor of the western transept, over which it rises in the centre of the building to the points of its pinnacles, being 196 feet, or equal to the length of the nave (180), and half the breadth (16 feet) of this transept."—The relative proportions in the plan of this cathedral, which is a double cross, are not less scientific than the general dimensions are symmetrical. The eastern transept, erected by Wulstan, furnishes a common measure for all the other parts of the edifice; it is governed by the measure of an echo, or 60 feet, the other parts being either multiples or aliquot parts of this measure. Thus the length of the lady chapel is an echo, the choir two, and the eastern transept itself two. The western transept, completed by bishop Blois, is about two and one-tenth, and the nave three echoes in length.

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building has experienced so much alteration * as some similar structures. The new nave, which bishop Blois did not live to finish, and to which he converted the remains of Oswald's church into a vestibule, no doubt contributed to render the whole church darker. This inconvenience soon became so apparent as to occasion an attempt to remove it, and from the observations of Leland, we may venture to conclude, that the windows were widened and new modelled by bishop Wakefield, who finished the work began by Blois, united the nave and west end, and had the great west window put in. The mention of the latter as distinct from his other additions, has been deemed a proof that it was an alteration in 1380, and not an original erection. The opening of the magnificent west window, (which was remodelled in 1789, as the east one was in 1792) doubtless rendered it necessary to build up the entrance beneath it, traces of which still appear in a low but spacious arch, now filled up with stone work. Hence the necessity of another entrance, and accordingly the present north porch, opposite the centre arch of the nave, was erected in 1386 †.

It has been supposed that the lady chapel was constructed between the period of king John's burial in 1216, and the reconsecration of the church in 1218; but the inquiry is now of little importance, to the history of the edifice ‡. Bishop Sylvester, after dedicating the church,

* The two arches at the west ends of the north and south aisles of the choir were most probably round Saxon ones, similar to the adjoining ones on the east side of the two ends of the western transept. Bishop Giffard (Lel. It.) added the small shafts "representing grey marble, which are of artificial stone, fastened by rings of gilt copper to the originally unadorned columns of the choir of the lady chapel, and the whole series of windows in this ancient part of the cathedral." These remain firm and entire, whereas the slender pillars of real marble have generally split and crumbled to pieces.

† During the building of the nave, many bones were disinterred and scattered on the ground; bishop Blois immediately raised a chapel, which he called the charnel-house, on the north side of the cathedral, endowed it, and appointed three chaplains to perform daily services for the souls of those whose scattered bones were deposited in its vault. His successor, W. de Cantelupe, in 1265 completed the chapel, dedicated it to Sts. Mary and Thomas, and gave it four chaplains; in 1287 bishop Giffard angmented the number to six. The funds being inadequate to such an establishment, the chapel fell to decay, and at the reformation was granted by the king to the dean and chapter of Worcester. It afterwards passed to the possession of different individuals, till it became the leasehold property of J. Price, LL. B. who took part of it down to build a new house, and inclose the tenement. The only remains of this chapel are in part of the north and south walls, and the crypt entire; the latter is 58 feet long, 22 broad, and 14 high, having a great quantity of bones curiously piled up in two rows, from west to east, between which there is a passage. The entrance to it at the west end being closed up, a window on the south side is now the only place of access.

‡ On the separation, observes Mr. Green, of the ancient choir from the original nave, or the change of this nave into a choir, and the original choir into the lady chapel, an enclosure was formed of the four sectional pillars of the eastern transept, consisting of a series of small arcades on the north, east, and west sides. In 1792, on removing the two inner pilasters in the centre of the altar screen, to admit the picture (Descent from the Cross, presented by him), the arcades were discovered, and also some vestiges of inscriptions. Other alterations were occasioned by the erection of bishop Bullingham's tomb, and on the south side by that of Arthur's chapel; the small pillars on both sides are precisely similar. About the same period the wall above this tomb was raised to secure a dangerous failure visible in the north aisle of the choir. Similar means were adopted to support the fabric in the dean's chapel. Probably these parts of the eastern transept were damaged by the fall of the ancient tower which surmounted the intersection.

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had Wulstan's corpse removed and placed in a sumptuous shrine; but he imprudently or indecently divided his bones, and even sawed one of them in two with his own hands, in consequence of which, say Florence and our annalists, Wulstan did when dead what he would not do while living, revenge a personal insult by putting his successor to death. St. Oswald's remains experienced a similar fate *; but although the Danes were never wanting in vindictiveness, either the monks forgot to record the name of his victim, or Oswald generously pardoned the injury. The chief changes in or additions to the walls of our cathedral had now been made. The elegant north porch and Jesus chapel †, which at present contains the font, were erected on the completion of the nave. In 1225, the building actually used as the deanery was raised by William de Bedeford, the twenty-third prior, who designed it for his own residence and that of his successors. Wulstan de Braunsford, first prior, and afterwards bishop, built the Guesten hall in 1320, for the hospitable entertainment of strangers ‡. This noble structure, now the audit-hall, which is 68 feet long and otherwise proportionate, continued to be the guesten court, held monthly, for adjusting petty differences among the tenants of the establishment till the days of Charles I. "The building is still sacred to hospitality; and the noble entertainments furnished here at the annual audits, do honour to one of the most eminent capitular bodies, established by one of the greatest of our kings." The present § cloisters were constructed about 1372; of the former ones, to which king John, in 1207, gave 100 marks for their repairs, no account remains. In the west cloister are still seen vestiges of the lavatory, which was supplied with water from Henrick-hill, nearly a mile distant, and across the Severn. The chapter-house, which is a decagon, 58 feet in diameter, and 45 high, was built about the same period as the cloisters. It is supported by a jointed small central column, and around it are first an unbroken series of semi-circular niches, next a series of intersecting arches interrupted by

* In the Harleian MSS. we find the following item; "Seynt Oswalde and Seynt Ulstans hede, with selvr and gylte—and certen relyquies of seynt Oswalde and seynt Ulsta—, coveryde with selvr."—The pious bone-worshippers were indulged with one other view of their dear-loved idols, before they were finally consigned to the fate of all mortal clay. In 1538, the shrines of Wulstan and Oswald were taken down, and their bones with those of bishop de Constantiis, laid in lead, and buried at the north end of the high altar, now probably under the Mosaic work in the north aisle of the lady chapel. During this process, however, we are told, the lightning and thunder were so excessive, that the people thought the whole church must have been destroyed; but it seems these wonder-working relics had then only the power of making a noise without in the least injuring even a heretical edifice. In 1541 the tombs were removed.

† Over both these structures lodgings were made for the church-watchmen (the powers of Oswald and Wulstan being insufficient for this purpose), and a fire-place is found in each.

‡ Among the many absurd rules of the monks was that inhospitable and even immoral one of not allowing strangers to dine with them in the refectory. Had the manners of these men been holy and good, then interdicting the influence of their example was a crime against society.

§ The vaulting of the cloisters is adorned with numerous sculptures, particularly on the key-stone of the centre arch in the north one, where the Virgin and child, the four Evangelists and angels are represented. A series of the kings of Israel is also pourtrayed, but defaced.

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columns, which rising above the cornice, and between the windows, become imposts to the ribs of the vaulting; and lastly, a series of pointed windows, each having three mullions, and terminating with three oblong quatrefoils. The noble elegance of this structure is perhaps not surpassed by any other in the kingdom. It now serves the double purpose of a council room and library*; the latter has received, in modern times, great additions, and is still improving. Coeval with the chapter and cloisters is the refectory, now the college hall and king's school; it is attached to the south cloister, and is of the same length, being 120 feet long and thirty-eight broad. The next structure in the order of time, was the central tower of the cathedral. In 1281 the executors of bishop Nicholas, according to his will, paid sixty marks towards re-edifying the tower; but this object was not effected till 1374, when the present beautiful one was finished. The variety and elegance of its sculptured tabernacle work, particularly on the upper story, and the figures † between the windows of the bell room ‡, contribute to render it perhaps one of the first towers in existence. The corners are terminated by lofty open-work turrets surmounted with pinnacles, forming an elegant and natural termination of this exquisite fabric. About the end of the seventeenth century the chapter expended several thousand pounds in erecting those turrets and repairing the tower, which contributes not merely to the beauty but also to the strength and solidity of the whole edifice. This part being finished, the next work was vaulting the whole building. Bishop Cobham in 1327 vaulted, at his own expense, the north aisle with stone; this is the first mention of any lapidious vaulting in our church. It is said this prelate also vaulted some other parts of the cathedral in like manner. In 1375 the chapel of Mary Magdalen was vaulted; in 1376 the choir, western transept, and altar

* Godiva, consort of Leofric, duke of Mercia, among other presents to the monks of the cathedral, gave them a library. But it was not till the prelacy of bishop Carpenter in 1461; that this necessary appendage was rendered useful; this prelate established a library in the charnel house, and endowed it with ten pounds a year to a librarian. In 1641 the library was removed to the chapter-house. The original library is supposed to have been in one of the apartments of the south aisle extending along the whole side of the building, and where also the ancient school was kept. The ascent to this part is at the south-west corner of the cathedral, on the outside, and cut off from all communication with the other parts of the church. It has been converted into a depositary or muniment room, were records, wills, &c. are safely preserved.

† On the west side are the statues of two bishops and a king, the latter is uncovered and with a beard; on the north, the Virgin and child occupy the centre niche with Oswald on her right and Wulstan on her left; on the east a king (probably Edward III. in whose reign the tower was completed) is in the centre, and a prelate on each side of him, perhaps Nicholas de Ely and William Lynn; and on the south a king in armour with robes and crown (probably Henry III. who was present at the consecration) and on each side a bishop, the one holding a church in his hand and the other a crosier.

‡ There are now eight bells in the tower, bearing the following inscriptions; "God save our king, 1640. In honore Sci. Wolstan. Epi. Richardo Eedes Decano, 1602. J. G. B. M. Hoc opus inspicito, Jesu virtute faveto. Miserere Deus meus: habeo nomen Gaufreus. (Arms of France and England). I sweatly toaling, men do call, To taste on meate that feads the soule, 1648."

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of St. Thomas; and in 1377 the nave and south aisle, library and treasury, were vaulted over. The style of these vaultings* partakes of the ages of Henry III. and Edward II. The last work of papal ages in this cathedral is prince Arthur's chapel, chantry or mausoleum; it was erected in 1504, and abounds in all the diversified ornaments which appear in Westminster Abbey and King's College chapel, Cambridge. Owing to the fortunate discovery of the late Mr. Valentine Green, and the liberality of the honourable dean St. John, a very considerable part of the exquisite sculptures in this chapel, which were concealed by plaster since the days of Elizabeth, are now exposed to public view. Its finely-executed statues, it appears, were treated as images, and to preserve them from total destruction it was deemed prudent to cover them over with plaster. To Egwin, the third bishop and first abbot of Evesham, has been attributed the introduction of images into the churches of Britain; and the worship, it is said, of an image of the Virgin Mary gained great fame to the church of Worcester, not only in England, but also in foreign countries. Whatever may have been the particular notions of this bishop, it is now impossible to determine; but it is certain, that all the descriptions which monkish writers have given of his images, bear unequivocal internal evidence of being the invention of much later ages. "On the 10th of January, 1549, all the images on the high altar, and throughout the church, and all the other churches of Worcester, were destroyed; and on the 17th May 1560, the cross and images of our lady were burnt in the churchyard †." The cathedral then abounded in chapels ‡, many of them containing organs §, which were chiefly demolished by dean Barlow in 1550.

We have now traced the ecclesiastical history of Worcester down to the period of the reformation, when Henry VIII. re-modelled the whole establishment in 1541. Henry Holbeach alias Randes, was elected prior of Worcester in 1535; in 1540 he surrendered his

* The key-stones are ornamented with various sculptures; in the lady chapel the Virgin and child, bishops Oswald and Wulstan, and king Edgar appear at full length on these intersections of the ribs; the key-stones of the choir are decorated only with foliage. Angels, bishops, kings, and monks are scattered there among extensive vaulting, and the manner in which the figures are mutilated proves that they must have been expressive and characteristic.

† Bishop Blandford's MS. A very large image of Mary, held in great reverence, was found, when stripped of the vests which covered it, to be the statue of a bishop, 10 feet high! See Burnet, Collier, Staveley, &c. For a more philosophical account of the difference between the principles and morals before and after the reformation, see professor Marsh's inestimable "Comparative View of the Churches of England and Rome."

‡ The allegation of Thorndike, "that it was an early custom to bury the remains of the bodies of eminent saints, especially martyrs, under those stones on which the eucharist was celebrated," is insufficient to account for such numbers of chapels and chantries; a more powerful cause was the increase of individual favouritism, which multiplied saints, and every one possessing adequate fortune, raised and endowed an altar to his particular god.

§ The chapel of St. Edmund had a pair of organs, that of St. George another, besides the great organ of the choir. Such a number of organs in one church is extraordinary, and is but faintly imitated in the noblest efforts of our triennial music meetings.

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priory, and changing his title, became first dean of the protestant see, ten prebendaries * or secular canons having succeeded the monks †. The diocess of Worcester was then diminished ‡, but not its character for piety § and fidelity. In this respect it has some peculiar features; its loyalty || to its kings, and its enormous sacrifices in their cause, are long since recorded in the general history of the country. The number and high character of its prelates are well known by their works as well as by their monuments in the cathedral. Above thirty of our bishops have been interred here; and their monuments, with those of king John, prince Arthur, and other distinguished characters, appear either in the accompanying views, or in the ground plan. King John's monument (see pl. 8), has attracted no inconsiderable attention during several centuries; and latterly, in consequence of opening the tomb ¶

* The entire establishment consists of a dean, 10 prebendaries, 10 minor canons, an organist and master of the choristers, eight lay-clerks, 10 choristers, two school-masters, 40 king's scholars, two sextons, two vergers, two butlers, one manciple, two cooks, 10 beadsmen, and two porters. Nine of the prebends are in the gift of the crown, and the other is annexed to the Margaret divinity chair, Oxford. The bishopric, formerly much larger, now consists of nine deaneries, containing 116 rectories, 75 vicarages, 21 curacies, and 41 chapels.

† Their plate at the dissolution, amounted to 4,439 ounces of silver, although much of it was not weighed; besides "3 holly crossys of gold" and precious stones, weighing 60 ounces, "3 rich myters with golde, perlys, and precious stones," not weighed; and "2 chales of golde," each 40 ounces; altogether 140 ounces of gold.

‡ "In 1336," observes Dr. Nash, "there were 391 acolites, 379 sub-deacons, 154 deacons, and 123 priests, ordained in Worcester. Before Gloucester and Bristol dioceses were taken out of Worcester, the ordinations were very numerous. Bishop Hemenhale, who presided only in 1337, ordained an incredible number." Price, Not. Dioc. MS.

§ That we may not be suspected of partiality in this respect, we shall cite the words of an intelligent modern writer, Mr. Brewer. "It is impossible not to notice the very praiseworthy manner in which the Sunday service is performed in the choir; not as a task to be run over, but with a decorum worthy of the place, and accompanied by a suitable sermon. For here there is not a choir with a few stalls (there are 58, the same as erected in 1397), which forbid entrance to all but those who choose to pay; but there are many pews below, as well as galleries, which are always well filled, whilst with a due regard to the accommodation of the humblest worshippers of their Maker, there are comfortable seats arranged in the centre, which always contain a respectable and attentive auditory."—*Beauties of Worcestershire.*

‖ Hence our city certainly well-merited the royal favour and the honour of having a royal manufactory; the latter is now worthy of such patronage, and it can be safely affirmed, that the Worcester porcelain is equal, if not very superior, to any made out of China. The vulgar notion of its being more frangible than the French porcelain has been repeatedly proved erroneous, and the French themselves now admit its excellence in every thing but in the vulgar, gaudy, and fleeting colours, which are congenial with the French character, and intolerable to English simplicity and "unadorned elegance."

¶ The account of the opening of this tomb is curious; after removing the effigy, the sides of tomb were found full of rubbish, below which were two strong elm boards enclosing a stone coffin with the royal corpse, which lay exactly like the monumental figure, and had been dressed similarly, except that a monk's cowl was substituted for the crown. The bones of the head were a little deranged, both the jaw-bones were detached, although the upper one contained four sound teeth; some grey hairs still existed on the top of the cranium: the arms, thighs, and legs were found nearly perfect, and vestiges of the nails remained on the toes of the right foot. About the abdomen were large pieces of mortar, from which it was inferred that the corpse had been removed from its original place of interment. The body had been covered with a robe, supposed to be of crimson damask with embroidery, parts of which still appeared near the knee; the cuff of the left arm remained on the breast, and a sword with a scabbard, the latter of which was tolerably perfect, had been placed in the left hand; the legs had a kind of ornamental covering which was tied at the ancles, but it could not be determined whether in the manner of boots or modern pantaloons. The coffin is of Higley stone, and different from that of the tomb; the body measured five feet six inches and an half long, and had then been above 380 years under ground. One or two of the teeth and some of the vertebræ, are now in the museum of Mr. Barrat, of Gloucester.

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in July 1797, and finding the skeleton of this monarch almost entire. A less mixed feeling perhaps may be awakened by the tomb of William, duke of Hamilton, who fell at the battle of Worcester in 1651. But whatever may be our respect for heroism and fidelity, yet a still higher sentiment must be excited on viewing the perishable monuments of such men as bishops Bullingham, Stillingfleet, Hough, &c. Of the "incomparable Stillingfleet," who first placed the irrevocable seal of ignorance, bigotry, and superstition on the forehead of all who oppose the reformation, it is indeed impossible to think without being animated by his piety, invigorated and improved by his morality, as well as instructed by his extensive knowledge and irrefragable arguments. As a divine he was apostolical, as a theologian truly philosophic, and as a man the firm friend of humanity and justice, the champion of liberty and of the rights of the poor, and the avowed opponent to tyranny and peculation. Many of his successors also merit the grateful admiration of their country, particularly the late Dr. Hurd, whose elegant pen, it was admirably observed by his sovereign on that occasion, "placed a mitre on his head." The subsequent visit of the royal family to our city in 1788, and their reception at the episcopal palace, where two full-length paintings of their majesties commemorate the event, sufficiently confirm the previous judgment and merit of these exalted characters. To record such lives is the happiness of the historian.

DIMENSIONS OF THE CATHEDRAL.

External LENGTH from buttress to buttress east and west 426 feet; *Internal*, 394; of the lady chapel 60; choir including the organ loft 120; nave from west transept to the west end (including the two low arches of Oswald's church which occupy 45 feet) 180; of the western transept 128; and of the eastern 120. BREADTH of the choir and lady chapel with their aisles 74 feet; each aisle being 18 1-half feet; of the nave and its aisles 78, each aisle being 21; of the western transept 32; and the eastern 25 feet. HEIGHT of the choir ceiling 68; of the nave and western transept 66; of the tower to the battlements 166; turrets and pinnacles 30; iron vanes 4; total 200 feet. Circumference of the pillars of the tower 39 feet each; that of the other pillars varies from 12 to 24 feet. The crypt in its central division is 67 feet long and 30 broad; its north aisle 63 long and 15 broad; its south one 55 long and 16 broad. The vault under the vestries and south of the crypt, supposed to be a sepulchral chapel, is 45 feet by 15. The glass of the great east window is 45 feet by 27; that of the west 45 by 24 1-half feet. The east cloister is 125 feet long; the others 120 by 16 wide.

DESCRIPTION OF THE PLATES.

Plate 1, Shews the whole North Side of the building from the North Porch or principal entrance, including Jesus Chapel, now the baptistery, nave, tower, and north ends of the transepts.

Plate 2. Part of the North and East Cloisters, Chapter-house, South End of the Western Transept, &c.

Plate 3. Presents a View of the great East Window, East End of the Lady-chapel, and its fly-buttresses; north-east of the eastern transept and the east-end of St. Michael's parish church.

Plate 4. Part of the Bishop's Palace, West-end of the Cathedral and the River Severn, which washes the walls of the Palace Garden; this interesting and elegant view is rendered peculiarly picturesque and beautiful by the Malvern hills in the distance.

Plate 5. Interior of the Nave looking North-west; here one of the arches of Oswald church appears with the Saxon ornaments around the arches of the second story, great west window, &c.

Plate 6. The Eastern Cloister and Chapter-house—to the right is the King's School.

Plate 7. A View from the Dean's Garden; in which appears the south end of the eastern transept, south aisle of lady chapel, part of the tower, &c.

Plate 8. The Choir looking Eastward; on the left is the richly carved and very elegant stone pulpit, having on its front pannels the emblems of the Evangelists, and under them the arms of England and of the see; before it is the tomb of king John, and on the south-east prince Arthur's chapel.

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BISHOPS.

Tatfrith	680	J. de Constantiis	1195	Jerom. de Ghinuccii	1528
Bosel	680	Mauger or Malger	1198	Hugh Latimer	1535
Oftfor or Ostfor	691	Walter de Grey	1214	John Bell	1539
Egwine	692	Silvester de Evesham	1216	Nich. Heath	1543
Wilfred	710	W. de Blois	1218	John Hooper	1552
Mildred	743	Wal. de Cantilupe	1237	Nich. Heath restored	1553
Weremund	775	Nicholas de Ely	1266	Rich. Pates	1554
Tilhere	778	Godfrey Giffard	1268	Edwin Sandys	1559
Eathored	782	W. de Gaynesberuwe	1302	J. Calf hill (nominated)	
Denebert	798	Wal. Reginald	1307	Nich. Bullingham	1570
Eadbert	822	Wal. de Maydenston	1313	John Whitgift	1577
Alhune or Alwin	859	Thomes Cobham	1317	Edmund Freake	1584
Werefrid	873	Adam de Orlton	1329	Rich. Fletcher	1592
Æthelhun	915	Sim. de Monteacute	1333	Thos. Bilson	1596
Wilfrith or Wilferth	922	Thos. Hemenhale	1337	Gervase Babington	1597
Kinewold	929	Wols. de Braunsford	1339	Henry Parry	1610
Dunstan	957	J. de Thoresby	1349	John Thornborough	1616
Oswald	960	Reginald Brian	1352	John Prideaux	1641
Adulf	992	John Barnet	1362	*See Vacant Ten Years.*	
Wulstan I.	1002	W. Wittlesey	1363-4	Geo. Morley	1660
Leoffius or Leoferth	1023	W. Lynn	1368	John Gauder	1662
Brihteage	1034	H. Wakefield	1375	John Earle	1662
Livingus	1039	Tideman de Winch-		Robt. Skinner	1665
Aldred or Ealdred	1046	comb	1395	Walter Blandford	1671
Wulstan II.	1062	R. Clifford	1401	Jas. Fleetwood	1675
Sampson	1096	T. Peverell	1407	Wm. Thomas	1683
Theulf or Thewold	1113	Philip Morgan	1419	Edwd. Stillingfleet	1689
Simon	1125	Thos. Polton	1425	Wm. Lloyd	1699
John de Pageham	1151	Thos. Bourgchier	1435	John Hough	1717
Alured or Alfred	1158	John Carpenter	1443	Isaac Madox	1743
Roger	1164	John Alcock	1476	James Johnson	1759
Baldwin	1180	R. Morton	1486	Hon. B. North	1774
Will. de Northale	1184	John Gigles	1497	Richard Hurd	1781
Robert Fitz-Ralph	1191	Silvester Gigles	1498	FOLLIOT HERBERT W. CORNWALL	1808
Henry de Soilli	1193	Julius de Medicis	1521		

PRIORS.

Winsige	980	Senatus	1189	Simon de Botiler	1339
Æthelstan	986	Peter	1196	Simon Crompe	1339
Æthelsin		Randulf de Evesham	1203	John de Evesham	1340
Æthelsin II.		Silvest. de Evesham	1215	Walter Leigh	1370
Godwin		Simon	1216	John Green	1388
Æthelwin	1051	Wm. Norman	1222	John Malvern	1395
St. Wulstan	1060	Wm. de Bedeford	1224	John Fordham	1423
Ælfstan	1062	Rich. Gundicote	1242	Thomas Ledbury	1438
Ægelred		Thomas	1252	John Hertilbury	1444
Thomas	1084	Rich. Dumbleton	1260	Thomas Musard	1456
Nicholas	1113	Wm. of Cirencester	1272	Robt. Multon	1469
Gaurin	1124	Rich. Feckenham	1274	Wm. Wenloke	1492
Ralph	1143	Philip Aubin	1287	Thomas Mildenham	1499
David	1143	Simon de Wire	1296	John Weddesbury	1507
Osbert	1145	John de la Wyke	1301	Wm. Moore	1518
Ralph de Bedeford	1146	Wolstan de Braunsford		H. Holbech	1535

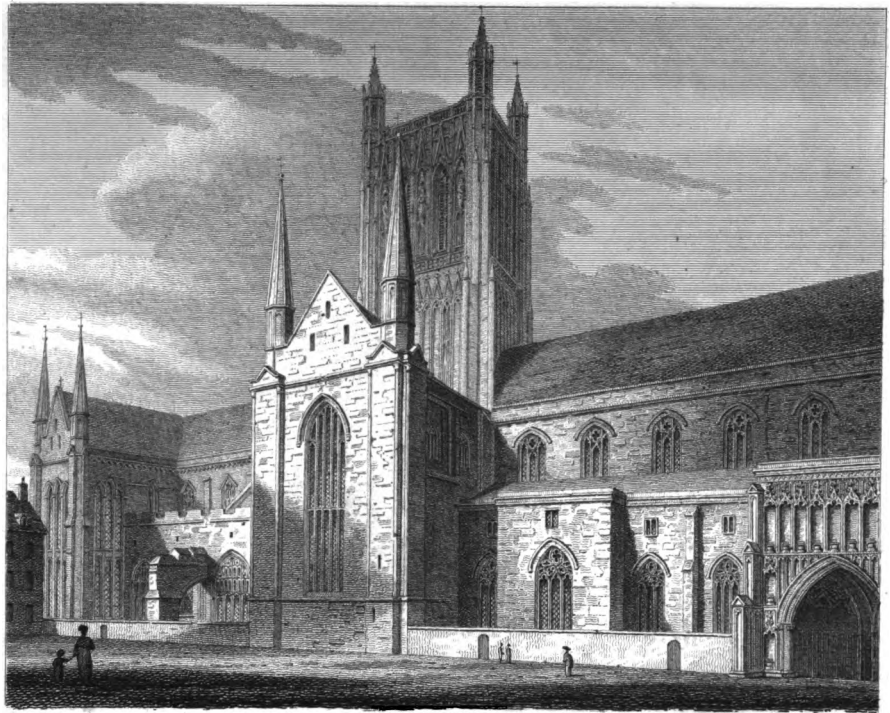
DEANS.

Henry Holbech	1541	Joseph Hall	1616	Francis Hare	1715
John Barlow	1544	William Juxon	1627	Jas. Stillingfleet	1726
Philip Hawford	1553	Roger Manwaring	1633	Edm. Martin	1747
Seth Holland	1557	Christopher Potter	1636	John Waugh	1751
J. Pedor or Pedder	1559	Richard Holdsworth	1646	Sir R. Wrottesley	1765
Thos. Wilson	1571	John Oliver	1660	William Digby	1769
Francis Willis	1586	Thos. Warmestry	1661	Hon. Robt. Foley	1778
R. Eedes	1596	W. Thomas	1665	Hon. St. Andrew St.	
James Montague	1604	George Hickes	1683	John	1783
Arthur Lake	1608	William Talbot	1691	ARTHUR ONSLOW	1795

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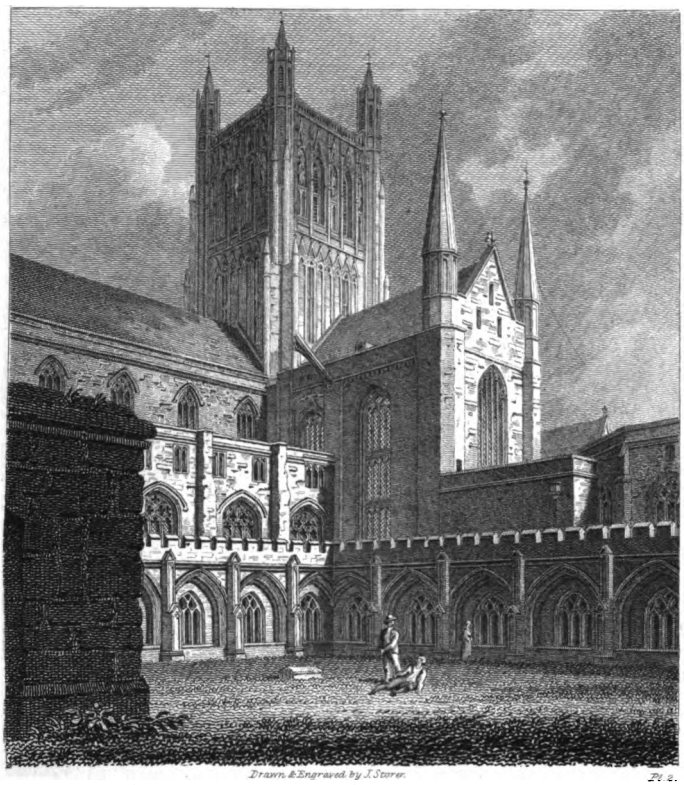
N.° 2 View of Worcester Cathedral.

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Pl. 2.

S.W. View of Worcester Cathedral

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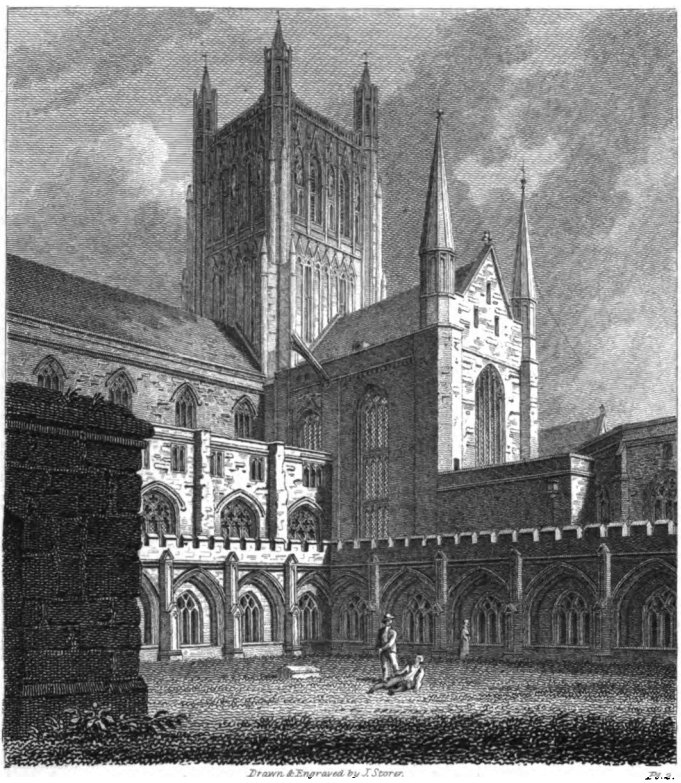
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Pl. 4.

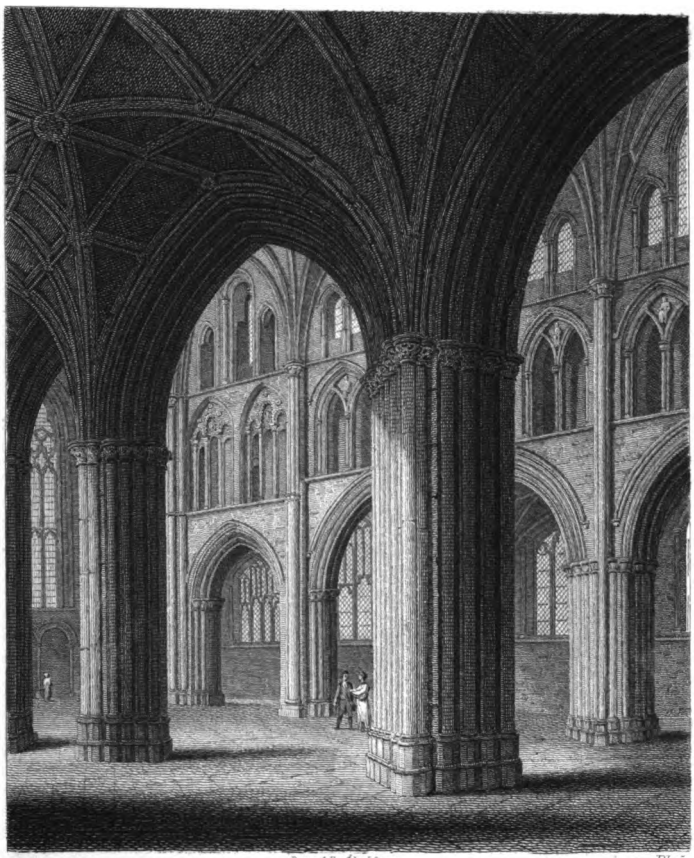
Worcester Cathedral from the Palace Garden.

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Drawn & Etch.d by J. Storer Pl. 5.

Part of the Nave Worcester Cathedral.

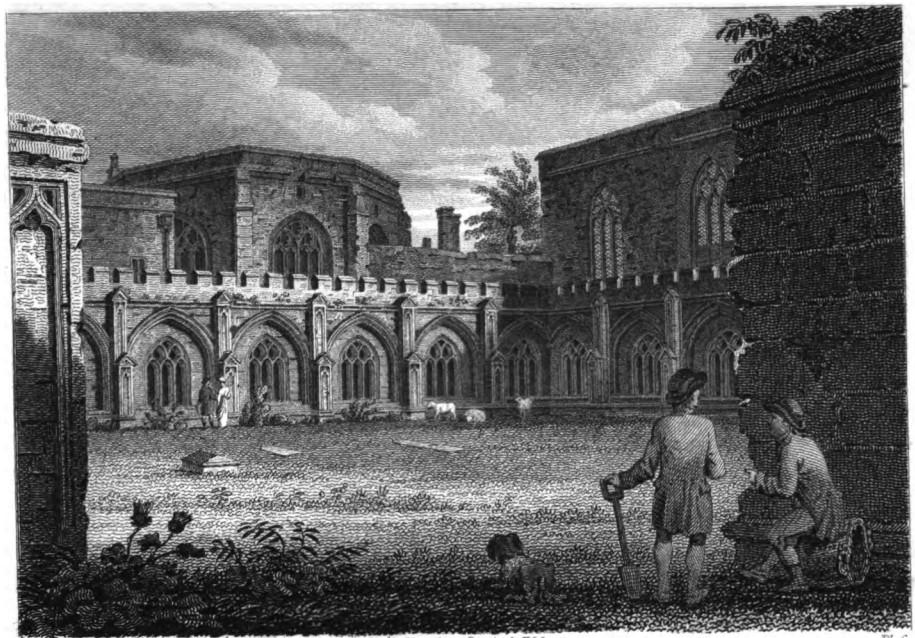
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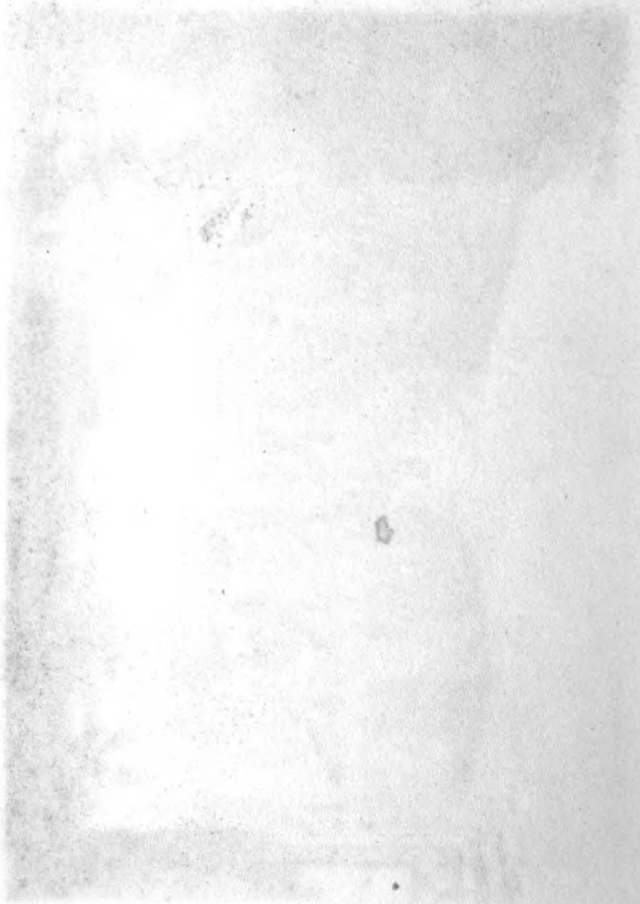


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Cloisters Worcester Cathedral.

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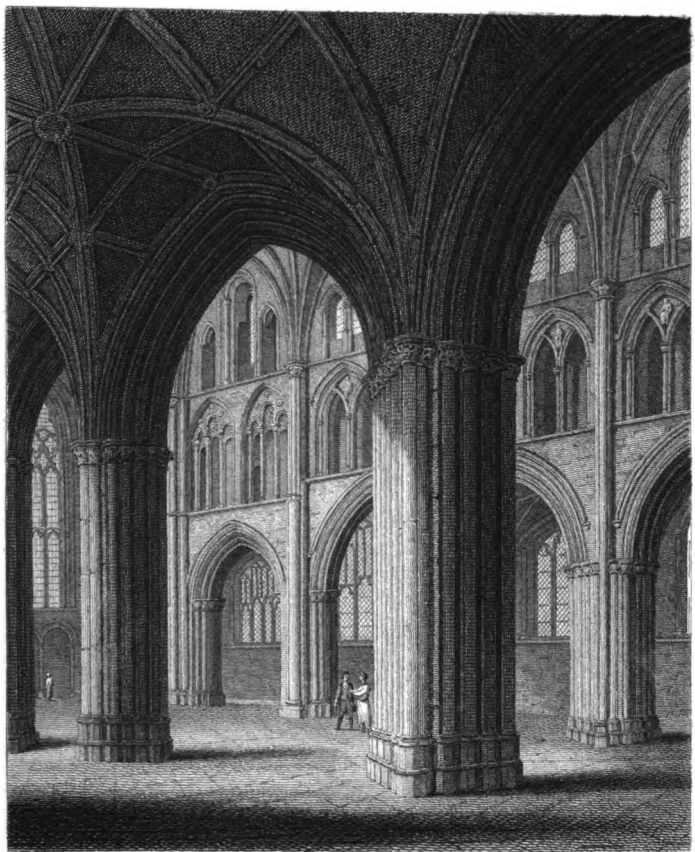
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Pl. 3

Part of the Nave Worcester Cathedral.

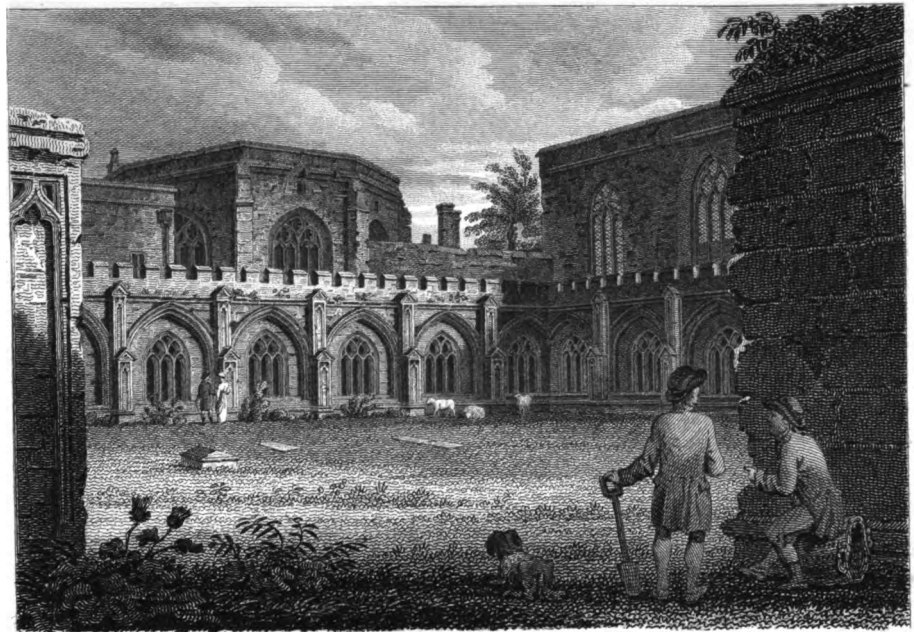
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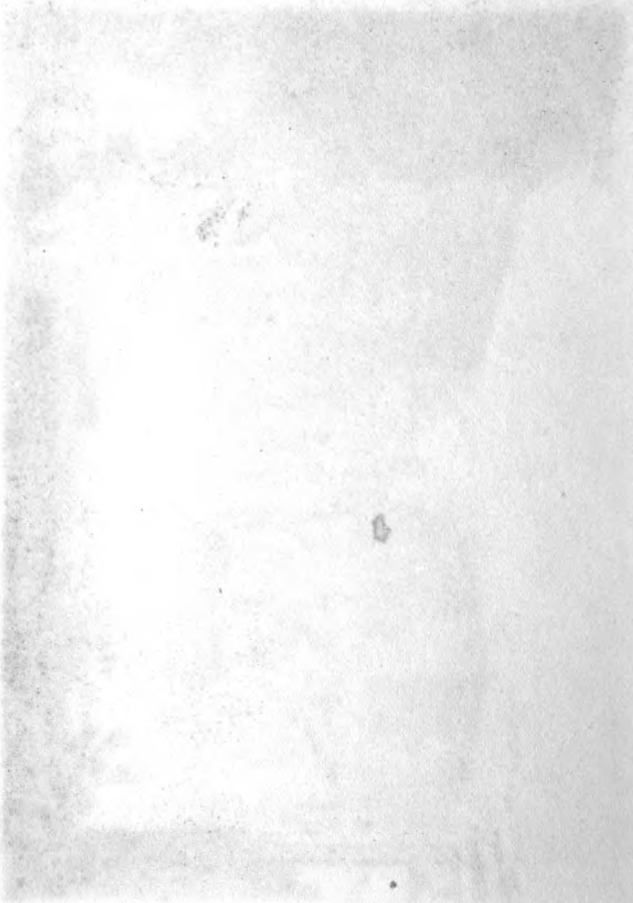


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Cloisters Worcester Cathedral.

Published Sept. 1819 by Sherwood, Neely & Jones Paternoster Row.

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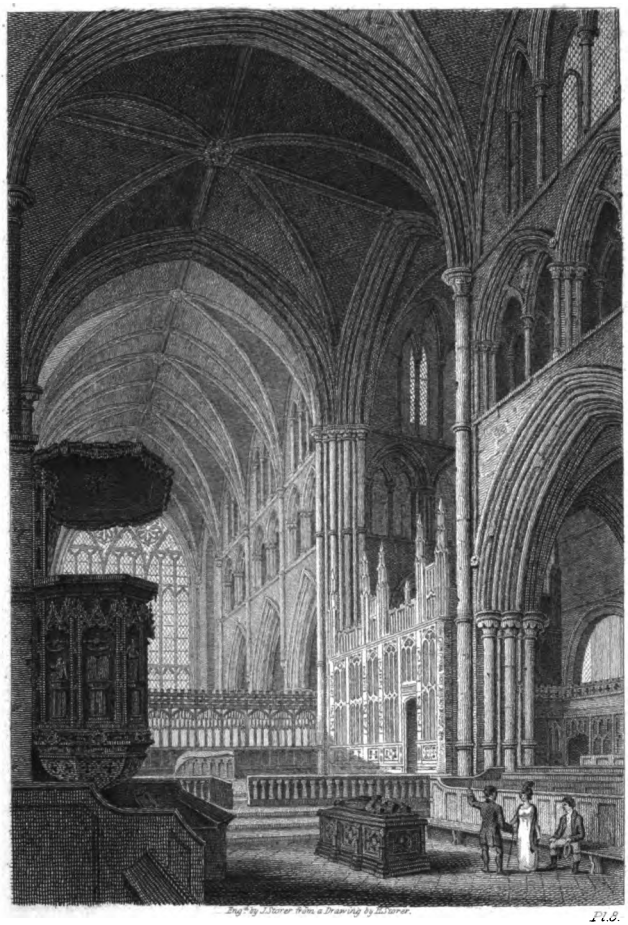
Pl. 7.

Worcester Cathedral from the Deanery.

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Pl.8.

The Choir. Worcester Cathedral.

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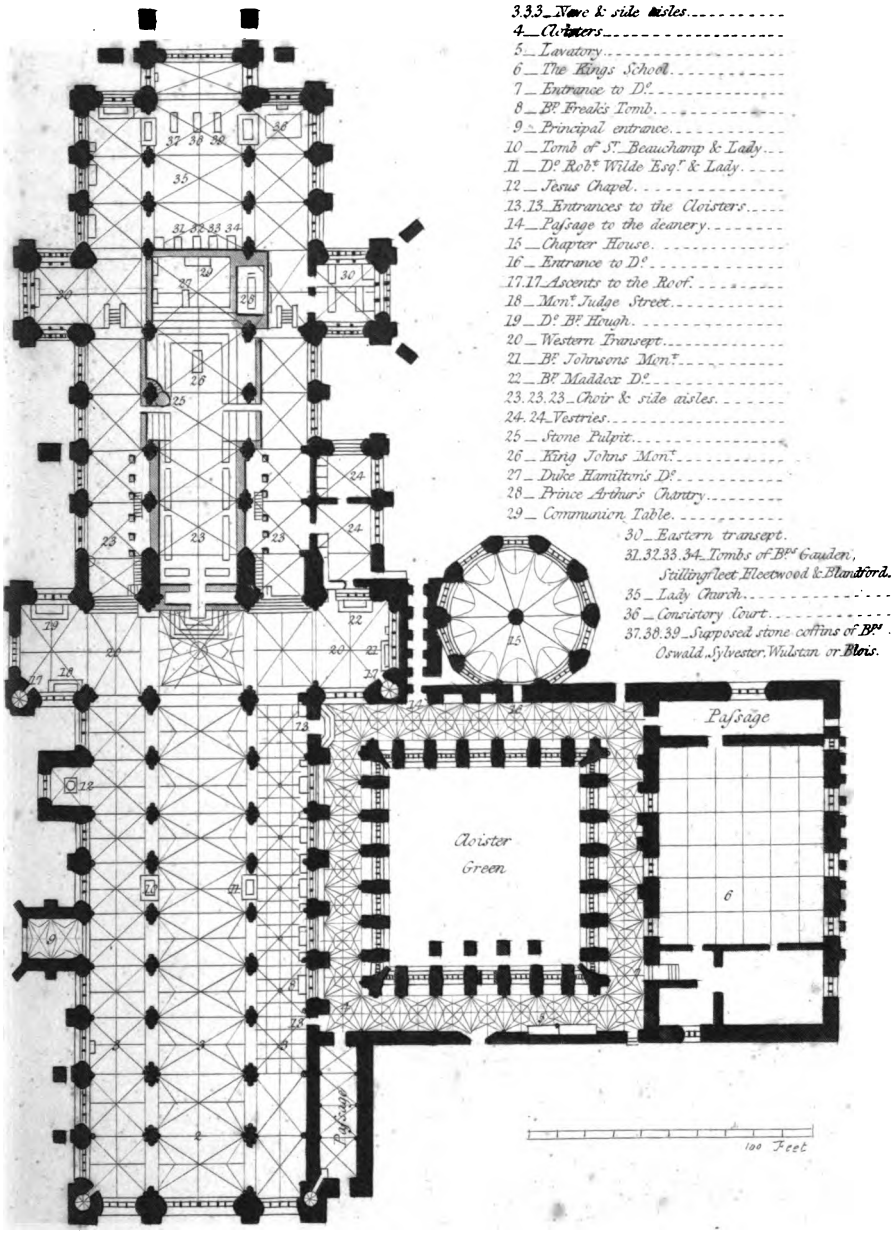
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WORCESTER CATHEDRAL.

Shewing the groining of the Roof.



2 — Part of St. Oswalds Ch.
3.3.3 — Nave & side aisles.
4 — Cloisters.
5 — Lavatory.
6 — The Kings School.
7 — Entrance to Dº.
8 — Bp. Freak's Tomb.
9 — Principal entrance.
10 — Tomb of St. Beauchamp & Lady.
11 — Dº Robt. Wilde Esqr. & Lady.
12 — Jesus Chapel.
13.13 — Entrances to the Cloisters.
14 — Passage to the deanery.
15 — Chapter House.
16 — Entrance to Dº.
17.17 — Ascents to the Roof.
18 — Mont. Judge Street.
19 — Dº Bp. Hough.
20 — Western Transept.
21 — Bp. Johnsons Mont.
22 — Bp. Maddox Dº.
23.23.23 — Choir & side aisles.
24.24 — Vestries.
25 — Stone Pulpit.
26 — King Johns Mont.
27 — Duke Hamiltons Dº.
28 — Prince Arthurs Chantry.
29 — Communion Table.
30 — Eastern transept.
31.32.33.34 — Tombs of Bps. Gauden, Stillingfleet, Fleetwood & Blandford.
35 — Lady Church.
36 — Consistory Court.
37.38.39 — Supposed stone coffins of Bps. Oswald, Sylvester, Wulstan or Blois.

Drawn by I. Cardwick.

Published Nov.1.1815 by Sherwood, Neely & Jones.

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HISTORY AND ANTIQUITIES

OF THE

METROPOLITICAL CHURCH

OF

York.

THE period at which a metropolitical church was established at York, and the circumstances connected with an event so important in ecclesiastical annals, have necessarily excited much ingenuity in speculative writers, and a correspondent proportion of more valuable labour in persons desirous of separating simple facts from the exaggerations of fancy, and the misrepresentations of prejudice. The reader has been reminded, in many previous pages, of the deficiency which prevails in regard to credible historical testimony respecting the progress of christianity, during the sway of the Romans in Britain, and in the early ages of their Anglo-Saxon successors. According to Matthew of Westminster, William of Malmsbury, and other cloistered authors, York constituted an archiepiscopal see within the second century after the first preaching of the gospel. But the assertions of such writers are principally of use, as themes of discussion with those curious students in antiquity, who delight in establishing the resemblance of probability on the basis of conjecture. The rational historian of christianity feels little concern in the result of the inquiry;—for mere shadowy names, or casual transactions, unconnected with the vital interests of the church, are all that could be produced, even if the suspicious allegations of monkish writers were proved to be worthy of acceptance.

The earliest satisfactory intelligence, relating to this archbishopric, is afforded by venerable Bede. On his authority, chiefly, are presented the following particulars, which have met with reception amongst the most critical and judicious investigators of history in every succeeding age.—In the year 625, shortly subsequent to the first partial conversion of the Anglo-Saxons, through the ministry of Augustine (an event which has met with many remarks in our history of Canterbury cathedral), the propagation of christianity in the North was accelerated by the marriage of Edwin, king of Northumbria,

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with the daughter of Ethelbert, king of Kent. This lady had been bred in the christian faith by her celebrated mother, the protectress of Augustine; and, rising superior to the effect of evil examples which thickly accumulated around, she persisted in stipulating, as an article of marriage with the Northumbrian king, that she, and her attendants, should be allowed the free exercise of their religion. The liberal Edwin agreed to this condition, and eventually became himself a proselyte to the christian faith, as enforced by the arguments of Paulinus, the spiritual guide of his queen, and one of the missionaries sent to England by pope Gregory. On Easter-day, 627, the king, together with most of the distinguished persons who composed his court, received baptismal benediction from the hand of Paulinus, in the city of York.

Paulinus, as we are told, had been previously consecrated archbishop of the North by Justus, who exercised archiepiscopal power in the South. He was now solemnly placed in that situation by his regal convert; and shortly after received his pall from Honorius, who had succeeded to the papal throne. In the person of this prelate we view that efficient foundation of the see, which is usually received as the earliest date of its authentic history. It must, indeed, be futile to go higher in the stream of time for events of a credible character, or of solid interest, when we observe that Paulinus found, within the whole city of York, no religious temple deemed sufficiently capacious and respectable for the baptism of king Edwin and his courtiers, but was constrained to raise, for that memorable celebration, a fabric composed of wood. The piety of Edwin led to the immediate commencement of a more durable pile, at once the monument of so important an occurrence, and a dignified seat of episcopal care.

The progress of events generally connected with this archiepiscopal see, will be discussed in our biographical notice of the prelates most conspicuous for actions of a public or a local import; whilst the history of those cathedral buildings which moved onwards in grandeur proportioned to the power of the archbishops, will meet with attention in pages devoted to an architectural account of the existing beautiful fabric.

Paulinus appears to have ably fulfilled the duties of his arduous situation. Unusual, indeed, were the energies of mind required in the prelate who first endeavoured to win by argument, and to amend by example, the unlettered and ferocious tribes of the North! The aid of the governing power was necessary in times so barbarous, even to the secure dissemination of those doctrines which partook of no party spirit, and had no possible aim but that of encouraging mankind

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in a study of their best interests. Whilst Edwin occupied the throne, the exertions of our archbishop were attended with more success than could have been anticipated by the warmest zeal of piety. His activity was unbounded, and his views comprehensive; as an instance of which it may be remarked that he built, at Lincoln, a church of stone, which was not only much admired as a structure, but was attended by numerous converts, including persons of an elevated rank. This prosperous procedure of our religion experienced a lamentable interruption through the death of the powerful Edwin, who fell in a battle with Penda, king of the Mercians, in the year 633. Deprived of his protecting arm, the rising spirit of truth struggled in vain against the murmurs of a pagan and factious multitude. Convinced of the utter hopelessness of perseverance, Paulinus retired to Kent, and passed the remainder of his life in the exercise of pastoral duties as bishop of Rochester.

Wilfrid, the third archbishop, was one of the most distinguished prelates of the age in which he flourished. His early aspirations after knowledge were greatly favoured by a journey to Rome, then the emporium of science and literary intelligence. His improvement in the useful and ornamental arts, whilst engaged in foreign travel, was of unquestionable benefit to his native country, and entitles him to an honourable place amongst those early ecclesiastics who augmented the temporal advantages of society whilst prosecuting religious labours.[1] Owing to the convulsed state of the times, Wilfrid was twice expelled from his see. During the years of his expulsion, two archbishops were successively appointed. Bosa, who attained this mitre in 677, shortly subsequent to the removal of Wilfrid, is memorable as the first archbishop that was buried in the cathedral of York.

Wilfrid (second of that name, and sixth archbishop) has obtained an unpleasing notoriety in ecclesiastical annals, as the prelate who commenced a dispute with the archbishops of Canterbury, respecting priority of rank.[2] Whilst the acknowledged primate of our northern

1 Wilfrid is deservedly celebrated for the numerous architectural piles which he raised, to the honour and advancement of the christian faith. Amongst these the churches of Hexham, in Northumberland, and Ripon, in Yorkshire, were the most splendid. The former church was greatly superior to any which had been erected by the Anglo-Saxons, and is a favourite subject of allusion with critics in the history of our ancient architecture. The life of this archbishop was written by Eddius, contemporary with Bede; and is one of the most curious pieces of biography extant. The principal cause of Wilfrid's expulsion from York, proceeded from his opposition to the measure adopted by Theodore, archbishop of Canterbury, in dividing the diocess of York into two, and subsequently four, bishoprics. During the period of his expulsion, Wilfrid had the gratification of converting the kingdom of the South Saxons; thus completing the reception of christianity throughout the whole of the Saxon octarchy.

2 We attribute the commencement of this dispute to Wilfrid, on the authority of William of Malmsbury. The contest for precedency between the two archiepiscopal sees came to an open ruptnre in the time of Thomas II. (twenty-seventh archbishop of York) and produced, through many succeeding ages, scenes of indecorous altercation, injurious to the real interests

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church was thus struggling for an augmentation of titular dignity, the sovereigns of the different Anglo-Saxon states were engaged in wars, which led, with sanguinary but sure steps, to the consolidation of those petty governments beneath one massy and comprehensive crown. It is lamentable to find the attention of our prelate bestowed, in times so perilous, on an article of episcopal and personal splendour. The æra called loudly for the exercise of different energies. But war and ambition engrossed the minds of nearly all ranks at this gloomy period; and we have, therefore, little cause to regret that the see of York lay vacant for several years after the decease of the second Wilfrid. Albert, consecrated in 767, was a native of York, descended, as is believed, from a noble family. He is described as having made considerable literary attainments during his youth; and he afterwards augmented and matured his stock of knowledge, by journeys to Rome, and other eminent seats of learning. His love of science reflects honour on the period in which he flourished, and was displayed, with peculiar munificence, in a restoration of his cathedral church.[3]

The conduct of the churchmen who attained episcopal power in England at the time of the Norman Conquest, is invariably a subject of curious inquiry; and is obviously of peculiar interest in regard to those who were advanced to the metropolitical sees.—When William, duke of Normandy, triumphantly entered England, and assumed its crown, the see of York was occupied by the Saxon Aldred. The character of this prelate appears to have been well adapted to the troubled ages in which he lived, as far as boldness and policy were required: concerning that tender spirit of true charity, and humility of religious demeanour, which form the christian priest's best attributes, at all times, and in all ranks, his biographers are silent. In fact, this prelate occurs, in the record of our public annals, chiefly as a successful politician. Viewed in this light, the fortitude which he displayed under circumstances of unusual difficulty, is calculated to surprise the reader who duly recollects the abject state of many Anglo-Saxon dignitaries at the same eventful period of history.[4] Aldred was indebted

of the christian church. The order of precedency was established, as it now exists, during the pontificate of John Thoresby, forty-fourth archbishop, temp. Ed. III.; at which time it was arranged that the archbishop of Canterbury should be styled *primate of all England*, and the archbishop of York, *primate of England*.

3 Alcuin, an ecclesiastic employed by Albert, as joint architect with Eanbald (afterwards advanced to the archbishopric) in rebuilding the cathedral, has left a curious poetical memorial of his patron, and the work in which he was engaged, intituled *De Pontificibus et Sanctis Ecclesiæ Ebor.* published by Dr. Gale, in 1691.

4 It has been stated that this prelate treated the haughty Norman conqueror with little personal respect. The following anecdote displays William I. in a light very different from that in which he is ordinarily considered. Offended, as we are told, with the sheriff of Yorkshire,

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for his first elevation to Edward the Confessor. On the decease of that king, he became the partizan of Harold, and performed the ceremony of his inauguration. The refusal of Stigand, archbishop of Canterbury, to render the same service to the conqueror, afforded a favourable opportunity of political advancement to the more pliant Aldred. He crowned the victorious Norman; and retained archiepiscopal authority until the time of his death, in 1069. This prelate had sufficiently shewn, in contributions to the churches of Beverley and Gloucester, that fondness for architectural magnificence which corresponded with his habitual love of power and ostentation; but the term for which he presided over the province of York, subsequent to the advent of the Normans, was too brief to admit of his displaying a rivalry in splendour with the prelates of the new dynasty. The honourable opportunity of evincing an enlarged spirit in architectural design and arrangement, devolved on his Norman successor.

Thomas (the first archbishop of that name) possessed piety, talents, and liberality for the creditable exercise of the important duties to which he became subject. The destructive operations of the united Danes and Northumbrians, had reduced the cathedral, in the year 1069, to a state bordering on utter ruin. He achieved the restitution of the fabric upon a noble scale; and regulated the constitution of the see, to its lasting benefit.[5] William, the thirtieth bishop, was nephew of king Stephen, and is memorable as having received canonization, which distinction was conferred about one hundred and twenty-five years after his decease. Saint William presided little more than twelve months in the see of York; and his name is chiefly entitled to notice, in an historical survey so succinct as the present, on account of a gorgeous shrine, formerly existing in our cathedral church, at which, according to monkish writers, numerous miracles were worked, through the influence of his canonized remains.

Geoffrey Plantagenet, consecrated in 1191, was natural son of king Henry II. by Rosamond de Clifford. Historians differ in regard to the general character of this distinguished person; but no writer of consideration denies that in his demeanour, as archbishop of York, he was entitled to the uniform approbation of the judicious and disin-

our archbishop hastened to Westminster, and appeared before the king, habited in pontificalibus, and attended by a numerous train. He accosted his sovereign with a heavy curse, if he did not grant his suit. William, either through surprise or policy, bent his knee to the imperative churchman. The attendant nobles indignantly interfered, and would have assisted in promptly raising the king from a situation so unusual; but Aldred exclaimed, "Stand off! let him lie there: it is not at my feet, but at those of St. Peter, he is prostrate."

5 Willis, in his "Survey of Cathedrals," observes that archbishop Thomas I. "divided the estate of the church into prebends, appointing a dean, precentor, chancellor, and archdeacons," as those dignitaries remain at the present day.

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terested. Walter Grey, who succeeded this illustrious prelate, was a favourite counsellor and minister of king John. His conduct in a political capacity is, perhaps, open to some censure; but those who treat upon the history of the see to which he was promoted by the favour of his sovereign, have the pleasing duty of recording many instances of munificence, which are truly estimable monuments to his fame, since his moderation, in regard to personal expenses, was sufficiently observable to cause the imputation of parsimony.[6] William de Melton, who was raised to this see under the immediate protection of king Edward the Second, evinced a becoming liberality of disposition, and a due attachment to the diocess, by splendid contributions to the cathedral and contiguous buildings. John Thoresby, forty-fourth archbishop, also claims the grateful applause of posterity, for his improvement of the cathedral-church. Thomas Arundel, translated hither from Ely, in 1388, affords the first instance of an archbishop removed from this see to that of Canterbury.

Richard Scrope has obtained an unhappy celebrity in history, from the zeal with which he entered into a rebellion against king Henry IV. At this distant day, when party feelings have entirely subsided, few will refrain from approving the loyal attachment which our prelate displayed towards the ill-fated Richard II. But the sword, especially when exercised on a question of political ascendancy, ill became the hand professedly devoted to the crosier. Warmth of temper is usually accompanied by imbecility of judgment; our armed bishop having, as has been said, "too much sincerity for a politician," was trepanned into a deceptive convention: Disbanding the forces which he was not calculated to command, he was consigned to the scaffold, and was beheaded in a field near Bishop Thorpe, where he had formerly resided in archiepiscopal dignity. His calamitous end afforded the first instance of a bishop suffering death in England by any form of law. George Neville, fifty-second archbishop, was brother of the powerful earl of Warwick, who performed so distinguished a part in the wars between the houses of York and Lancaster. The inthronization feast of this prelate was conducted with such unusual splendour, that it has been considered worthy of notice in general histories of Great Britain.[7]

6 This prelate founded the sub-deanery and succentorship, together with two prebends, in our cathedral-church. By him was purchased the house, since called White Hall, which was for a long time enjoyed by his successors, as a residence in London while attending parliamentary duties, under the name of York Place. It must, likewise, be noticed that he bought, and settled on the see, the manor of Thorpe (now called Bishop Thorpe), where is the only remaining palace attached to the archbishopric.

7 This feast took place on the 15th of January, 1466; and is supposed to have been the most magnificent entertainment ever given by an English subject. An idea of the *plenty* which prevailed may be conveyed by observing that 1000 "muttons," or sheep, and 2000 pigs, were provided. Amongst articles at present unknown to the tables of English banqueters may be

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The decease of archbishop Bainbridge, who perished by means of poison, administered by an Italian priest, his servitor, made way for a prelate of transcendant celebrity, cardinal Wolsey. Our limits preclude us from an investigation of a character, so intricately blended with the labyrinths of state transactions. When we reflect, however, that the public impression respecting Wolsey's political conduct, is usually received from the writings of the calumnious Polydore Vergil, and those who copy the insinuations of that base chronicler, we may readily suppose that an exaggerated idea prevails, respecting the imperfections almost inevitable to the perilous soil of unexampled prosperity. As archbishop of York, the character of Wolsey demands little attention. Himself acknowledged, when sinking on a bed of extreme suffering and utter despondency, that his active services had been rendered to his king rather than to his God! He did not visit the seat of his archiepiscopal dignity, whilst inflated with a plenitude of political power. In the year 1530, when disgraced at court, he repaired to the palace of Cawood, and made preparations for a public entry into York, and a magnificent inthronization. It is well known that he was arrested for high treason, before he could carry these intentions into effect, and died at Leicester, lamenting the fatal error of devotion to an earthly power, which "forsook him in his grey hairs!"

Robert Holgate, advanced to this see in 1544, must unhappily be noticed as one of the most venal instruments of king Henry VIII. Within a month after the translation of this accommodating prelate from Landaff to York, he alienated to the crown sixty-seven manors; for which act of pillage, he appears to have received ample personal recompense. In the reign of Mary, and during the prelacy of Nicholas Heath, most of these estates were restored. Strict justice requires that we should mention the faithful statement of Willis, who observes, "that the see of York owes more than a third part of its present revenues to queen Mary and archbishop Heath." At the time of Mary's death, our prelate was chancellor of the realm; and, under the authority of that office, he convened the nobility and commons, for the purpose of protecting the succession of Elizabeth. In common with thirteen other bishops, who adhered to the ancient form of religion, he was expelled his see by the new queen; but Elizabeth honoured him with personal friendship, and is said, by the author of the Speculum Anglorum, to have frequently visited him in his retirement.

noticed 6 wild bulls, 400 swans, 104 peacocks, 204 cranes, 204 bitterns, 400 heronshaws, and 12 "porpoises" and seals. At this festival were present the duke of Gloucester (brother to Edward IV.), and nearly all the nobility, bishops, and leading men in the kingdom.

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The bull of pope Paul the fourth, confirming the election of this prelate, was the last instrument of the kind acknowledged in the see of York. In the list of succeeding prelates, we find men distinguished in ecclesiastical annals for piety, talent, and the only just criterion of a qualification for the exercise of exalted power——self-government. Edmund Grindal, successively bishop of London, archbishop of York, and primate of all England, as archbishop of Canterbury, was a zealous assistant in the great work of reformation, and was, consequently, one of the select members of the protestant church appointed to hold disputations with the romanists, in the reigns of Edward VI. and Elizabeth. In his last venerable years he became blind, and was desirous of resigning the public duties which he had no longer capacity to fulfil to the satisfaction of his conscience; but was prevented by the will of his sovereign. Edwin Sandys emulated the best virtues, and most useful talents, of his predecessor. This prelate was one of the eight divines appointed to argue with the same number of Roman catholics before the two houses of Parliament. Tobias Matthew was greatly celebrated as an eloquent and energetic preacher. His talents were held in high esteem by queen Elizabeth and James I.; but he has not left any traces of merits so peculiar, as to justify the extraordinary terms of commendation bestowed by the writer of his epitaph in our Cathedral.[8]

During the early part of those troubles which convulsed England in the 17th century, the archiepiscopal mitre of York was sustained by Richard Neile. The unshaken loyalty of this prelate, and his strenuous efforts towards the preservation of the church, as established at the æra of temperate reformation, caused his name to be execrated by the puritanical party; but it should never be forgotten, that the utmost malignity of his revilers left untouched his reputation for private worth. John Williams, who was raised to this archbishopric in 1641, had taken part with the king in the beginning of the troubles, but afterwards went over to the parliament, and commanded at the siege of Conway castle. This want of stability procured him general and merited contempt. On the temporary subversion of the hierarchy, he retired to Wales, where he died, neglected by the parliamentarians, and

8 This epitaph is a curious instance of that inflated style of composition which defeats its own object, and really operates to the discredit of the deceased, by enforcing comparisons which cannot stand the test of dispassionate examination. In the long and tedious Latin inscription to the memory of this prelate, we are told, that "Greece will not, hereafter, have more cause to boast of her Chrysostom, than England of her Matthew. The virtues with which he adorned the archbishopric exceed the province of the sculptor;—history alone can do them justice." After the lapse of nearly two hundred years, we search in vain the pages of general history for the name of Tobias Matthew. Locally, his name often occurs, on account of a contribution of books, made by his widow to the cathedral library.

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despised by the royalists.[9] Richard Sterne, consecrated in 1664, had been chaplain to archbishop Laud, and attended that prelate on the scaffold. His depth of erudition, and personal respectability, assisted in convincing the world that the clergy who had suffered exclusion under the authority of parliament, were calculated to reflect honour, and to confer benefit, on christian society.

John Sharpe, seventy-fifth archbishop, may be held forth, with honest pride, as one of the most able and exemplary prelates that adorn the annals of the reformed church. In regard to his talent for the dignified situation to which he was nominated shortly after the Revolution of 1688, it may be sufficient to cite the remark of bishop Burnet: "By the appointment of Sharpe to the archbishopric of York, the two metropolitical sees were filled by the two best preachers of our time."—It must be nearly superfluous to observe that Tillotson filled the see of Canterbury at that period. Thomas Herring, promoted hither from Bangor, in 1743, has been said, and perhaps without exaggeration, to have united in his person the most amiable qualities of the best of his predecessors. "The magnificence and penetration, without the pride, of Wolsey; the mildness and moderation, without the timidity, of Sandys; the learning of Sharpe, with the politeness and affability of Dawes." This prelate evinced great courage and discretion at a period of peculiar difficulty, the disturbed year 1745. At this crisis he came forward, and declared to his clergy, "that he should think it no derogation from the dignity of his character, or the sanctity of his function, in times when the religion and liberties of his country were at stake, to change his pastoral staff for a musket, and his cassoc for a regimental coat." His conduct on this occasion is more decidedly entitled to our approbation, as it arose from religious conviction and a principle of civil allegiance, rather than from a personal attachment to the governing power. Robert Drummond distinguished himself by the sermon which he preached on the coronation of his present majesty. In this pious, manly, and patriotic discourse, are contained some fine maxims of government, equally calculated for the honour of the prince and the advantage of the people. To this able prelate succeeded William Markham, whose virtues, still fresh in recol-

9 The principal buildings of our cathedral were happily preserved from important depredation, during these disastrous wars. Willis, and several other writers, state this freedom from serious injury to have arisen from the liberal orders of forbearance given to his fanatical soldiers by sir T. Fairfax. The care of the general could not, however, prevent those deluded persons from destroying several pieces of venerable sculpture, and stripping the grave-stones of all effigies and inscriptions, engraved on metal. Drake, in his "Eboracum," pointedly remarks, "that it was more the poor lucre of brass, than zeal, which tempted these miscreants to the latter act; for there was no grave-stone, which had an inscription cut on itself, that was defaced by any thing but age throughout the whole church."

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lection, are universally acknowledged. The honourable EDWARD VENABLES VERNON, eighty-third, and present archbishop, was promoted from the see of Carlisle to that of York, in the year 1808.

Previous to a descriptive account of the present cathedral church, it must be desirable to present some brief notices respecting the structures, of inferior extent and beauty, which occupied the same site in centuries preceding the Norman Conquest. We have already observed that a church, composed of stone, was founded at York by king Edwin, in 627. This building fell into dilapidation, during the wars which speedily ensued between the Northumbrians, and Penda, king of Mercia; but was repaired and improved by archbishop Wilfrid, about the year 669. The re-edified structure experienced great damage from fire, in 741, and is said to have been wholly taken down, and rebuilt by archbishop Albert, who was promoted to this see in 767.[10] This Anglo-Saxon edifice appears to have been of a durable character, and to have possessed much comparative grandeur. Assisted by repairs, it probably stood until 1069, when we are told that the Cathedral was unintentionally reduced nearly to the ground, by conflagration. In that year the Northumbrians, aided by the Danes, took arms against the government of William I. The Norman garrison of York set fire to certain houses in the suburbs of the city, lest they should prove serviceable to the enemy; and the flames accidently spread to buildings not designed for destruction, including the venerable church.

Such was the situation of the see when Thomas, our first Anglo-Norman prelate, received the pall. This prelate rebuilt the cathedral on a more noble scale than had been hitherto adopted; but the structure on which he bestowed such exemplary attention was destroyed by a casual fire, which likewise consumed the greater part of the city, in the year 1137. After this lamentable accident, the church lay in ruins until the time of archbishop Roger, promoted A. D. 1154, who commenced, and successfully prosecuted, a re-edification of the eastern division of the building. No relic of the works executed under his notice now remains, unless we suppose, with the author of "Eboracum," that the crypt formed a part of the renovations which he effected. The most ancient portion of the existing pile (with the exception of the crypt) was erected in the reign of Henry III. The principal divisions may be justly said to present the noblest specimens extant, of the architectural style which prevailed in the fourteenth century."[11]

10. The curious poetical work of Alcuin, through which a due notion of the architectural munificence of Albert is transmitted to posterity, has been mentioned in our biographical allusions to this eminent prelate.

11 It will be useful to state, in this place, the dates usually ascribed to different parts of

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This cathedral-church (often termed York MINSTER) is, indeed, allowed, even by such examiners as are free from local prepossession, and found their estimate on extensive and candid comparison, to excel in beauty and magnificence most ecclesiastical buildings of the middle ages. In viewing the exterior, our attention is first demanded to the west front. This splendid façade, is not more conspicuous for plenitude of ornament, than for an attractive harmony of design. The elevation is architecturally divided into three parts; the principal objects being the grand entrance, and the spacious window by which it is surmounted. The four buttresses, which form the lines of division, are enriched with many niches, frequently containing statues; and other pieces of sculpture are introduced at the angles. Above the four grand dividing buttresses rise the two western towers,—the upper divisions being incongruous in design to the prevailing character of the structure, but commanding the admiration of the spectator.

On the south side we find, to the extent of the nave, a fine accordance with the style of the west front. The architecture is here chastened in point of ornament, but the decorations are still numerous, and the buttresses are adorned with niches and statues. The transept, although of an earlier date, and less elegant in design than the nave, presents a superb object. The choir is equal in height, and nearly assimilates in character, with the western part of the church. The procedure of our national architecture in richness of embellishment, during the reign of the third Edward, is decisively exhibited in the east front. This façade, like that towards the west, is chiefly divided into three architectural parts, by buttresses of unusual elegance. The great east window has been termed, by the historian of York, "the finest window in the world," and is, assuredly, of exquisite beauty.[12]

the edifice. We commence with the most ancient, and notice the principal buildings according to priority of construction, rather than adjacency of parts.—The crypt is said by Mr. Drake (author of Eboracum, or the History and Antiquities of the City of York) to have been "rebuilt" by archbishop Roger, about the year 1171. But, from the style of architecture, it is unquestionably of an earlier date, and was probably constructed during the prelacy of Thomas I. shortly after the year 1070. The south transept was built by Walter Grey, about 1227; and the north transept by John le Romaine, treasurer of this church, about 1269. Archbishop John le Romaine, son of the last-named person, commenced the erection of the nave, in 1291; but this part of the fabric was not completed until the time of archbishop de Melton, about the year 1330. The west front was erected under the auspices of this latter prelate. The present choir was begun by archbishop Thoresby, in 1361, and appears to have been chiefly executed during his prelacy, which extended to 1373. The chapter-house has been strangely attributed, by Drake, and several other writers, to the time of Walter Grey, who built the south transept. We are not aware of any documents which authenticate the æra of its erection, but, from the prevalent architectural mode, it was certainly built in the fourteenth century. The central tower is said by Drake to have been commenced in 1370, and finished "in seven or eight years." But, from the style of architecture, it is probably of a more recent date, and would appear to have been chiefly constructed in the latter part of the fifteenth century. The upper parts of the two western towers were erected in the reign of Henry VI.

12 In the frieze beneath this window are seventeen bustos, the size of life; the first representing a king, supposed to be Edward III. and the last a bishop, said to be archbishop Thoresby. At the summit of the window is a statue of that prelate, which appears to have been placed there,

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The north side, as regards the exterior of the choir and nave, is similar in character to that upon the south. But an accession of architectural grandeur is here obtained, in the beautiful proportions and rich embellishments of the chapter-house. We present an engraving of this side of the cathedral, as viewed in a north-west point of observation. The fine elevation of the chapter-house; the transept, evincing the rude, but impressive, style of pointed architecture in its earliest stage; and the great central tower, rising in all the stately splendour of the fifteenth century; unite in forming a scene of extraordinary magnificence.

The plan of this cathedral chiefly comprises a nave, with side aisles; a western, or principal transept, with aisles; a choir, also having lateral aisles; and a lady's chapel, now thrown open to the aisles of the choir. Two windows of the choir rise to the whole height of the building, and, projecting from the main line of this part of the cathedral, produce a second, or eastern transept, of small extent. On the north, the chapter-house communicates with the principal transept, by means of an ornamental avenue; and there are several buildings, of subordinate interest, connected with different parts of the edifice.

The expectations created by an external view are surpassed on an examination of the interior. In the nave we behold, free from innovation, a fine example of the style which prevailed early in the reign of Edward III. the "Augustan age of English architecture." The arches are of the most felicitous proportions of which the pointed form is susceptible; the windows are richly, but not exuberantly, adorned with tracery:—every part is ornamented, whilst no circumstance of redundant embellishment is seen in any direction. The windows of the nave, in common with those of nearly every part of the cathedral, are sumptuously decorated with painted glass.[12] The capitals of the columns, and the knots in the groined ceiling, display much curious historic and hieroglyphical sculpture; and various armorial carvings are introduced in other parts.

The principal transept is one of the richest examples remaining of that first regular modification of the pointed style in this country, which is usually denominated early English architecture. The arches

in grateful remembrance of the completion of the cathedral under his auspices. On the second tier of the octangular buttresses at the angles, are statues of the two knights, Robert de Vavasour, and Robert de Percy, who furnished stone and wood, from their respective estates, towards the re-edification of the cathedral. Statues of the same benefactors also occur on the west front.

12 The principal window of the west front is divided, by mullions, into eight lights, the head being enriched with beautiful tracery. The painted glass in the lower divisions, represents the eight earliest archbishops of York, and eight saints.

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are of a contracted and devious form, whilst mouldings of chevron-work, and other ornamental particulars of the Anglo-Normans, are partially retained,—blended with growing refinements in that improved style afterwards displayed, with transcendant beauty, in superior parts of this edifice.

The tower, constructed at the intersection of the nave and choir, is supported on four pointed arches, in the spandrils of which are sculptured armorial devices. The interior is worked in tiers of niches, surmounted by an open gallery of stone; and the whole is illuminated by eight windows, two on each side;—thus constituting the fabric of perforated masonry, termed a lantern.

The screen which separates the nave and choir is extremely superb, and is enriched with statues of the English kings, from the time of the Conqueror down to Henry VI.[14] Proceeding eastward, and entering the choir, we find, in that part of the fabric, the same leading principles of architectural design as in the nave; but a rising affection towards excess of ornament is visible in the subordinate parts,—a memorable denotation of the instability of taste, in a walk of art so open to vicissitude as that of ancient English architecture, the favourite soil of fanciful experiment. The sublime effect of this part of the cathedral is greatly heightened by the magnificent east window, which is almost unrivalled in elegance of design, and splendour of "storied glass."[15]

The solemn aisles of this stupendous fabric acquire an additional interest from numerous sepulchral monuments. The list of illustrious personages here interred commences with archbishop Bosa, who died in 687; but, in the various renovations of the structure, the ashes of Anglo-Saxon kings, and early prelates, were too frequently treated with a barbarous want of veneration, and are now indiscriminately mixed with common dust.[16] The greater number of the archbishops,

14 The figure of Henry VI. is said, by the historian of York, to have been taken down in compliment to his regal successor, "as the common people bore so high a veneration for the memory of this sanctified king, that they began to pay adoration to his statue." The statue of James I. now supplies the vacancy produced on the above occasion.

15 This celebrated window is nearly the same height and breadth as the choir, or central division of the eastern part of the cathedral. The part beneath the springing line of the head of the window, is in three ascending divisions. In width, nine divisions are produced by means of stone mullions. The head is ramified into tracery of a beautiful character. Each part is filled with pictured glass, representing events in sacred history, kings, saints, and mitred, ecclesiastics. The glazing of this window was commenced, at the expense of the dean and chapter, in the year 1405, under a contract with John Thornton, of Coventry, who stipulated to conclude the whole within three years.

16 It will be unnecessary to ascend to remote ages, in order to shew the little reverence evinced for sepulchral memorials by those who have regulated many alterations in our cathedral buildings. The church was newly paved in the year 1736, after a design by the late lord Burlington and Mr. Kent. At that time the numerous grave-stones in the western parts of the church (which, as we are told by one writer, *disfigured* the ancient flooring) were worked into the new pavement, the material being deemed extremely useful—after the erasure of the in-

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since the re-edification of the cathedral commenced by Walter Grey, are buried within these walls; and several of their monuments afford instructive examples of the state of the arts in respective ages. The funeral memorials to other persons are, in many instances, equally calculated to excite the sympathy of the moralist, and to gratify the curiosity of the student in sculptural decoration.

Descending beneath the dreary tracts allotted to the dead, we enter the crypt, which subterranean part of the cathedral is worked under the eastern portion of the choir. The arches of the vaulting are circular; the pillars short and massy, their capitals shewing a studied diversity of embellishment. The whole of this gloomy division of the structure is evidently the production of an early Anglo-Norman age, and is, probably, a relic of the edifice constructed by archbishop Thomas, shortly after the conquest.

The principal building appertaining to the cathedral, but unconnected with the architectural design of the structure, is the Chapter House. This beautiful fabric is of an octangular form, having, in each of the eight compartments, except that which forms the entrance, a window of elegant proportions, enriched with delicate tracery. The stalls for the dignitaries are superbly canopied, and surmounted with a gallery of exquisite workmanship. It may, indeed, be affirmed that the peculiar magnificence of English architecture has been rarely displayed in a more brilliant light, when exercised upon a contracted scale, than in this choice specimen, proverbially the "fairest flower" of the pointed style.[17] Some extravagancies occur in the sculptured capitals of those taper pillars of marble which separate the stalls, and in the numerous pendants. We there view, exhibited in broad, and

scriptions! The following particulars respecting the old pavement are extracted from Drake's Eboracum. "At our entrance into the church, before we look upwards, and dazzle our eyes with the loftiness and spaciousness of the building, it will be necessary first to cast them on the ground. Here, in the old pavement of this church, were almost an innumerable quantity of grave-stones, many of which formerly shone like embroidery, being enriched with the images, &c. in brass, of bishops, and other ecclesiastics, represented in their proper habits. In the same pavement were a number of circles, which ranged from the west end up the middle aisle, on each side and in the centre. They were about forty-four on a side, about two feet distance from one another, and as much in diameter. Those in the midst were fewer in number, larger, and exactly fronted the entrance of the great west door, that circle nearest the entrance in this row being the largest of all. We take all these to have been drawn out for the ecclesiastics and dignitaries of the church to stand in, habited according to their proper distinctions, to receive an archbishop for installation, or on any other solemn occasion. The dean and the other great dignitaries, we presume, possessed the middle space, whilst the prebendaries, vicars, sacrists, priests at altars, &c. belonging to the church, ranged on each side; and, altogether, when clad in their proper copes and vestments, must have made a glorious appearance."

17 The chapter-house of York is scarcely ever noticed by topographical writers, from the time of Camden down to the present day, without the citation of the following verse, placed on the wall of the building by an ancient architectural enthusiast:

"Ut Rosa flos florum
"Sic est domus ista domorum."

This inscription cannot be more expressively translated than in the words of Mr. Drake: "the chief of houses, as the rose of flowers."

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sometimes indelicate features, the angry allusions which the regular clergy among the Roman Catholics were wont to cast upon the seculars, and which constituted the satire (perhaps the lampoons) of unlettered ages. It must, however, be remarked, that, on subjects more general, but not less capricious, the sculptor has expressed, with almost unparalleled felicity, those wild indications of genius which can be ranked under no other classes of design than the strange, the fearful, and the grotesque. The library was formerly in an eligible apartment at the south-west angle of the south transept, but has been lately removed to a building on the north-west of the Cathedral.[18]

The chief members of this cathedral church, besides the archbishop, are a dean; precentor; chancellor; sub-dean; four archdeacons; twenty-eight prebendaries; a sub-chantor; and five vicars-choral, in priest's orders. There are, also, seven lay-clerks, or singing-men; six choristers; four vergers, &c. The archbishop collates to all the dignities, except the deanery.

The only palace now belonging to this archiepiscopal see, is situated in Bishopthorpe, a small village in the vicinity of York, towards the south. The original palatial structure on this estate was erected by Walter Grey, in the reign of Henry III. shortly after that prelate purchased the manor, for the use of himself and his successors in the see. The buildings have, however, been re-edified at various times. Considerable alterations were made by the archbishops Dawes and Gilbert; but the most extensive improvements were effected by archbishop Drummond. When this prelate was translated to the see of York, he found the palace incommodious, and possessed of little elegance, although much expense had been previously incurred in its restoration. The improvements commenced under his direction were begun about 1763, and the whole were completed in the six following years. The chief front and portico, which evince great excellence in architectural design, were finished in the year 1769, under the direction of Mr. Thomas Atkinson, an architect residing in York. The noble gateway, at the approach to the archiepiscopal demesne, was erected in 1765.[19] The fine gardens attached to the palace were ori-

18 The greater part of the books here reposited was bequeathed by the widow of archbishop Matthew, whose name has occurred in a previous page. Many subsequent benefactions have taken place, and the library is now of considerable value. The works chiefly relate to divinity and history. The most curious articles are the manuscript collections of the late Mr. Torre, comprising extracts from the original records of this see, which were of great use to Mr. Drake, in his History of the City of York and its Cathedral Church.—It may not be undesirable to remark, in this place, that many local antiquities, of some interest, are preserved in the vestry of the cathedral.

19 Antiquarian curiosity may be gratified by observing that the chief part of the stone used in constructing this gateway, and the renovated front of the palace, was brought from the ruined palace of Cawood, which formerly appertained to this see.

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ginally formed by archbishop Sharpe, but have been greatly improved by his successors. The whole palatial structure and its dependencies, are, in their present state, well adapted to those purposes of dignified hospitality which are incumbent on the primate of England. The liberal attentions of archbishop Drummond were not confined to the buildings of the palace. He also re-edified the archiepiscopal chapel, adding windows of stained glass, executed by Mr. Peckitt, of York. It must, also, be mentioned, that the parochial church of Bishopthorpe was rebuilt at the instigation of this prelate, and chiefly at his individual expense.

The deanery is a building of some antiquity, but considerably defaced by several modern windows, introduced to the principal divisions. It may not be superfluous to repeat the remark, that "this is the only house within the *ancient close*, inhabited by its proper owner, in right of the church to which it belongs."

The diocess of York comprehends nearly the whole of Yorkshire; all Nottinghamshire; and part of Northumberland; which extent of ecclesiastical jurisdiction is divided into four archdeaconries. The bishoprics subordinate to this metropolitical see are those of Durham; Carlisle; Chester; and Sodor and Man.

DIMENSIONS OF THE CATHEDRAL.

Extreme LENGTH from east to west is 524 feet; LENGTH of the principal transept, from north to south, 222 feet. From the west end to the choir door, 261 feet. LENGTH of the choir, 136 feet; of the space behind the altar, 26 feet; and of the lady-chapel, 69 feet. HEIGHT of the vaulting in the nave, 99 feet; of the two western towers, 196 feet; of the central, or lantern, tower, 213 feet. The octangular chapter-house is 63 feet in diameter.

DESCRIPTION OF THE PLATES.

Plate 1. An Interior View of the South Aisle, shewing the Window at the east end, which is richly ornamented with painted glass. Underneath this Window is the monument of the Hon. T. W. Wentworth, third son of Edward lord Rockingham, who died in 1723. On the left is seen part of the great East Window, which rises nearly to the height of the Choir, and exhibits much architectural beauty. It must be noticed, as a curious, and almost unique, feature, that a gallery of open stone-work proceeds across this window, at the head of the second series of lights.

Plate 2, Represents the Interior of the North and South Transepts, with part of the Nave. In the central part of the intersection are seen part of three of those lofty pointed arches which sustain the Great, or Lantern Tower. Above, is displayed a portion of the decorated interior of the same open Tower.

Plate 3. A View of the two Western Towers, with part of the Naive and its Aisle.

Plate 4. An Exterior View, taken from the North-west, and shewing the great central Tower; the Nave and its Aisle; the North Transept; and the Chapter-house. We have already observed that this plate strongly exhibits each of the three styles of architecture which prevail in York Cathedral.

Plate 5. This View is taken from the Dean's Garden, and shews the ancient, but partially modernized, Garden-front of the Deanery. In the distance the Cathedral rises with unusual magnificence. The parts here exhibited to observation are the Central and two Western Towers; the end of the South Transept; and part of the Choir, comprising that lofty projecting Window which constitutes one part of the Second, or Eastern, Transept.

Plate 6, Represents the Crypt under the eastern part of the Choir. In the distance is seen part of the Aisle of the Choir.

Plate 7. Is a View of the Chapter-house, from the East. On the left are seen parts of the North Transept and its Aisle.

Plate 8. A North-west View of the Archiepiscopal Palace, taken from the Banks of the Ouse.

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Cathedral, reduced to a state bordering on ruin by the Danes and Northumbrians, *e*; a church composed of stone founded by king Edwin, *k*; reduced to a state of ruin in time of war, ib.; repaired by archbishop Albert, ib.; reduced nearly to the ground by conflagration, and rebuilt by archbishop Thomas, ib.; again destroyed by fire, ib.; the eastern division rebuilt by archbishop Roger, ib.; most ancient part of the present building erected in time of Henry III. ib.; dates at which different parts of the cathedral were erected, ib. N.; description of the building, *l o*; often termed York Minster, *l*; exterior, ib.; south side, ib.; choir, ib.; east front, ib.; north side, *m*; plan, ib.; interior, ib.; nave, ib.; principal transept, ib.; tower, *n*; lantern, ib. screen enriched with statues of English kings, ib.; great east window, ib.; aisles, ib.; the old pavement described by Drake, *n o*, N.—Chapel, archiepiscopal, re-edified by archbishop Drummond, *q*.—Chapter House, *o p*; citation of a verse placed on the wall of the building, ib. N.; sculpture on the capitals of the pillars, *o p*.—Christianity, the propagation of accelerated by the marriage of Edwin, king of Northumbria, *a*.—Crypt, supposed to have been built by archbishop Thomas, *o*.

Deanery, *q*.—Diocess, extent of, ib.—Drummond, archbishop, *i*; preached a sermon on the coronation of his present Majesty, ib.

Edwin, king, married to the daughter of Ethelbert, king of Kent, *b*; became a proselyte to the christian faith, ib.; received baptismal benediction in the city of York, ib.; erected a church at York, ib.; killed in battle, *c*.

Gardens attached to the palace, *p q*.—Grey, archbishop, favourite counsellor and minister of king John, *f*; founded the sub-deanery, succentorship, and two prebends, ib. N.; purchased White Hall, as a London residence for the archbishops, ib.; settled on the see the manor of Thorpe, ib.—Grindal, Edmund, successively bishop of London, archbishop of York, and archbishop of Canterbury, *k*; one of the select members of the protestant church in the time of Edward IV. and Elizabeth, ib.

Heath, archbishop, the estates, which were alienated to the crown by archbishop Holgate, restored through his influence in the reign of queen Mary, *g*; death, ib.; expelled his see by Elizabeth, ib.—Herring, archbishop, *i*; his character and exemplary conduct during the rebellion of 1745, ib.—Holgate, archbishop, *g*; alienated to the crown sixty-seven manors, ib.

Library, *p*; greater part of the books bequeathed by the widow of archbishop Matthew, ib. N.; contains the manuscript collections of the late Mr. Torre, ib.

Markham, archbishop, *i*.—Matthew, archbishop, his talents held in high esteem by Elizabeth and James I. *k*; notice of his epitaph, ib. N.—Melton, archbishop, contributed to the cathedral and contiguous buildings, *f*.—Members, present, of the cathedral, *p*.—Monuments, numerous in this cathedral, *n o*.

Neile, archbishop, *k*.—Neville, archbishop, brother of the earl of Warwick, *f*; his inthronization feast described, ib. N.

Palace, archiepiscopal, *p*; the original structure erected by Walter Grey, ib.; extensive improvements effected by archbishop Drummond, ib.—Paulinus, archbishop, bestowed the baptismal benediction on king Edwin, *b*; raised a fabric, composed of wood, for that celebration, ib.; built a church of stone at Lincoln, *c*; retired to Kent, and was appointed bishop of Rochester, ib.—Plantagenet, archbishop, natural son of Henry II. *e*; his character, ib.—Plates, list of, *q*.

Sandys, Edwin, one of the divines appointed to argue with the Roman catholics before the two houses of parliament, *k*.—Scrope, archbishop, entered into rebellion against Henry IV. *f*; beheaded in a field near Bishopthorpe by order of that king, ib.—Sharpe, archbishop, one of the most able prelates of his time, *i*.—Statues of Henry VI. and James I. *n* N.

Thoresby, archbishop, order of precedency established in his time, *c d* N.—Thomas, archbishop, restored the cathedral after it was destroyed in 1069, *e*; divided the estate of the church into prebends, ib. N.—Thoresby, second archbishop of that name, *f*.—Tillotson, archbishop, *i*.

Vernon, hon. Edward Venables, present archbishop of York, *k*.

Wilfrid, third archbishop, one of the most distinguished prelates of his age, *c*; twice expelled his see, ib.; founded the churches of Hexham and Ripon, ib. N.—Wilfrid, sixth archbishop, *c*; commenced a dispute with the archbishops of Canterbury respecting priority of rank, ib.—William, archbishop, nephew of king Stephen, *e*; received canonization, ib. Williams, John, *k*; commanded at the siege of Conway castle, ib.; retired to Wales, where he died, ib.—Wolsey, card. *g*., arrested for high treason, and died at Leicester, ib.

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YORK.

ARCHBISHOPS.

Paulinus	625	St. William	1153	*See Vacant One Year.*	
See Vacant Twenty Years.		Roger	1154	Edward Lee	1531
Cedda	664	*See Vacant Ten Years.*		Robert Holgate	1544
St. Wilfrid	667	Geoff. Plantagenet	1191	Nicholas Heath	1555
Bosa	677	*See Vacant Four Years.*		Thomas Young	1561
St. John of Beverley	687	Walter Grey	1216	*See Vacant nearly Two Years.*	
Wilfrid II.	718	Sewal de Bovil	1256	Edmund Grindal	1570
See Vacant about Twelve Years.		Godfrey de Ludeham	1258	Edwin Sandys	1576
Egbert	743	Walter Giffard	1266	John Piers	1588
Albert	767	William Wickwaine	1279	Matthew Hutton	1595
Eanbald I.	781	John le Romaine	1285	*See Vacant One Year.*	
Eanbald II.	797	Henry de Newark	1296	Tobias Matthew	1606
Wulsi, or Wulwi	812	Thos. de Corbridge	1299	George Monteign	1628
Wymund	831	Wm. de Greenfield, or Greenville	1305	Samuel Harsnet	1629
Wilfere	854	William de Melton	1315	*See Vacant One Year.*	
See probably Vacant for several Years. (1)		Wm. de la Zouch	1340	Richard Neile	1632
Ethelbald	900	John Thoresby	1352	John Williams	1641
Redward or Rodewald	921	Alexander Neville	1374	*See Vacant Ten Years.*	
Wulstan I.	930	Thomas Arundel	1388	Accepted Frewen	1660
Oscitel	955	Robert Waldby	1396	Richard Sterne	1664
Athelwald	971	Richard Scrope	1398	John Dolben	1683
St. Oswald	971	*See Vacant about Two Years.*		*See Vacant Two Years.*	
Adulph	993	Henry Bowet	1407	Thomas Lamplugh	1688
Wulstan II.	1003	*See Vacant Two Years.*		John Sharpe	1691
Alfric Puttoc	1023	John Kempe	1425	Sir W. Dawes, Bt.	1713
Kinsine	1051	W. Bothe, or Booth	1452	Lancel. Blackburne	1724
Aldred	1061	George Neville	1464	Thomas Herring	1743
Thomas I.	1070	L. Bothe, or Booth	1476	Matthew Hutton	1747
Gerard	1101	Thos. de Rotheram	1480	John Gilbert	1757
Thomas II.	1109	Thomas Savage	1500	Robert Drummond	1761
Thurstan	1114	Christ. Bainbridge	1508	William Markham	1777
Henry Murdac	1140	Thomas Wolsey	1514	Hon. EDWARD VENABLES VERNON	1791

DEANS.

Hugo, or Hugh		Will. de Pyrering	1310	Geoffry Blythe	1496
Will. de St. Barbara		Rob. de Pyrering	1312	Christ. Bainbridge	1503
Robert de Gant	1142	Will. de Colby	1332	James Harrington	1507
Robert de Botevillin		Will. de la Zouch	1333	Thomas Wolsey	1512
Hubert Walker	1186	Phil. de Weston	1347	John Younge	1514
Henry Marshall	1189	Tailerand, Ep. Alban		Brian Higden	1516
Simon de Apulia	1191	Joseph Anglicus	1366	Richard Layton	1539
Hamo	1206	Adam	1381	Nicholas Wotton	1544
Roger de Insula		Ed. de Strafford	1385	Matthew Hutton	1567
Galf. de Norwico		Roger Walden		John Thornburgh	1589
Fulco Basset		Richard Clyfford	1392	George Meriton	1617
William	1244	Thomas Langley	1401	John Scott	1624
Walter de Kyrkham		John Prophete	1407	Richard March	1660
Sewal de Bovil		Thomas Polton	1416	William Sancroft	1663
Godfrey de Ludeham	1256	Will. Grey	1421	Robert Hitch	1664
Roger de Holderness	1258	Robert Gilbert	1426	Tobias Wickham	1676
Will. de Langton	1265	William Fetter	1437	Thomas Gale	1697
Rob. de Scardeburg	1279	Richard Andrews	1454	Henry Finch	1702
Hen. de Newark	1290	Robert Bothe	1477	Richard Osbaldeston	1728
Will. de Hamelton	1298	Chris. Urstwyre	1488	John Fountayne	1747
Reginald de Gothe	1309	William Sheffield	1494	GEORGE MARKHAM	1802

(1) Considerable difficulty occurs in arranging the succession of bishops at this period. During the episcopacy of Wilfere, the invading Danes commenced those ravages in which York severely participated. In naming Ethelbald as the successor of Wilfere, we have taken William of Malmsbury as our authority.

Plate 9 (omitted in the List of Plates) is the entrance to the Chapter-house Vignette, Title to Vol. IV.

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South Aisle York Cathedral.

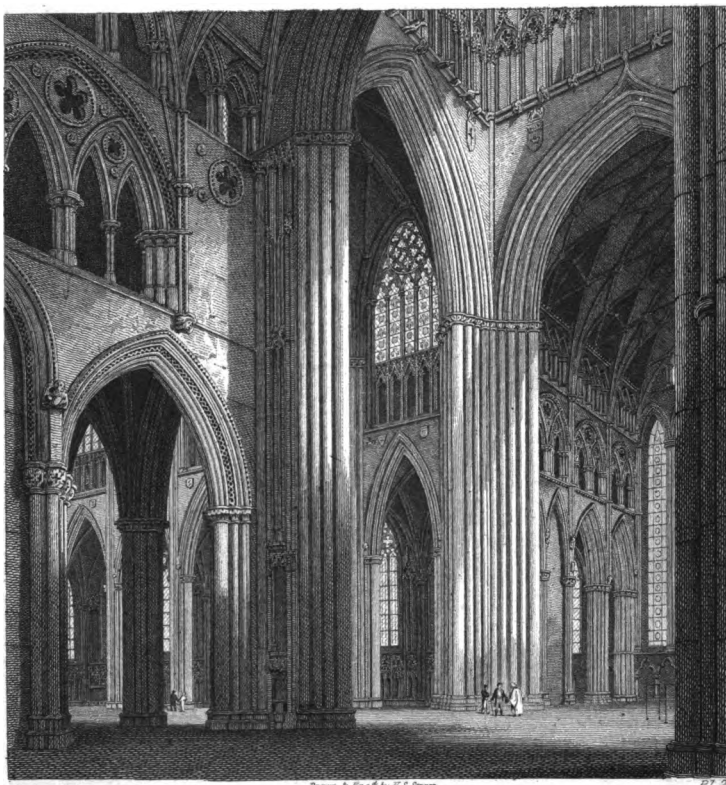
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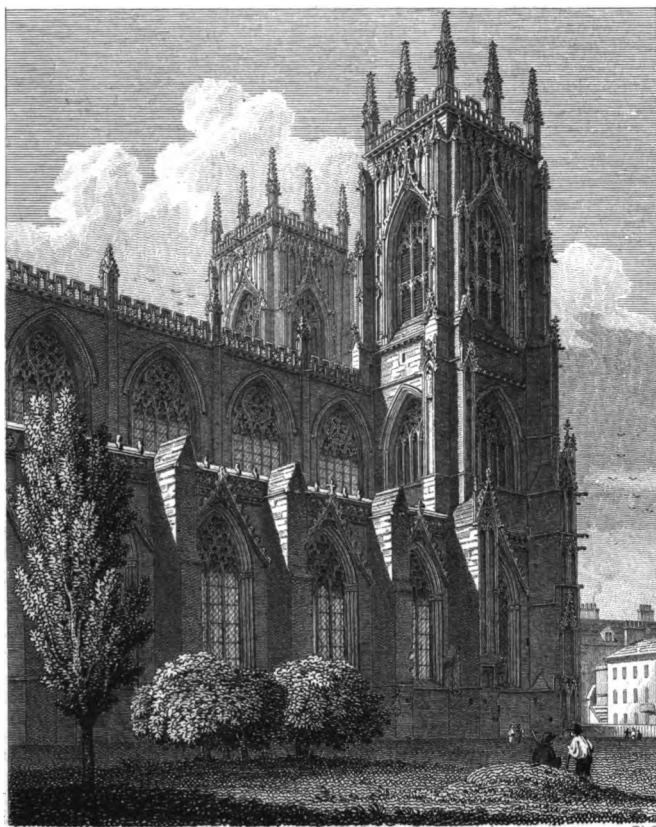
Transept & part of the Nave, York Cathedral.

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Drawn & Engd by H. S. Storer. Pl. 3.

N. W. end of York Cathedral.

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N. W. View. York Cathedral.

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Engd by J. Storer from a Drawing by E.S. Storer. Pl. 5.

York Cathedral from the Deanery.

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Drawn & Etch.d by H.S. Storer. Pl. 6.

The Crypt York Cathedral.

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Chapter House, York Cathedral.

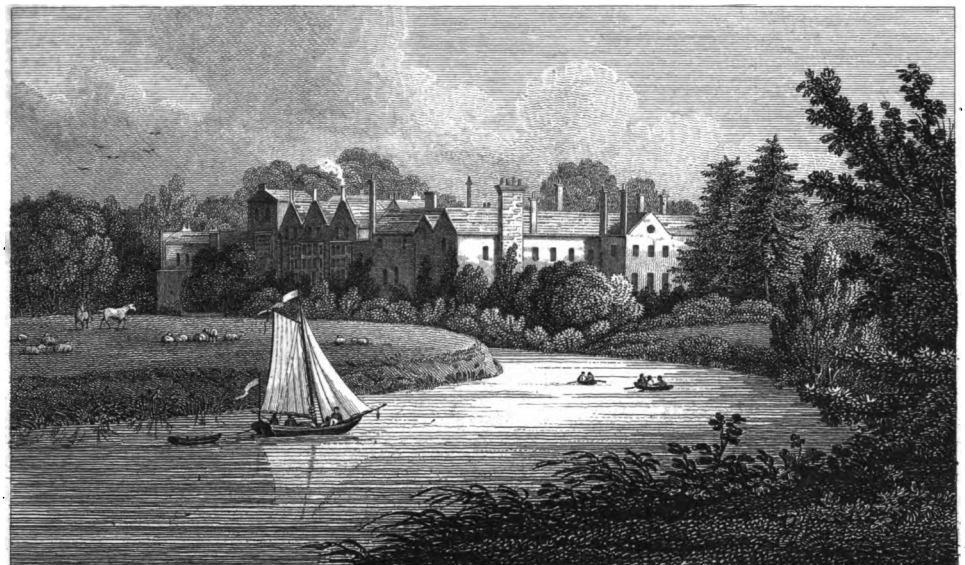
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Palace of the Archbishop of York.

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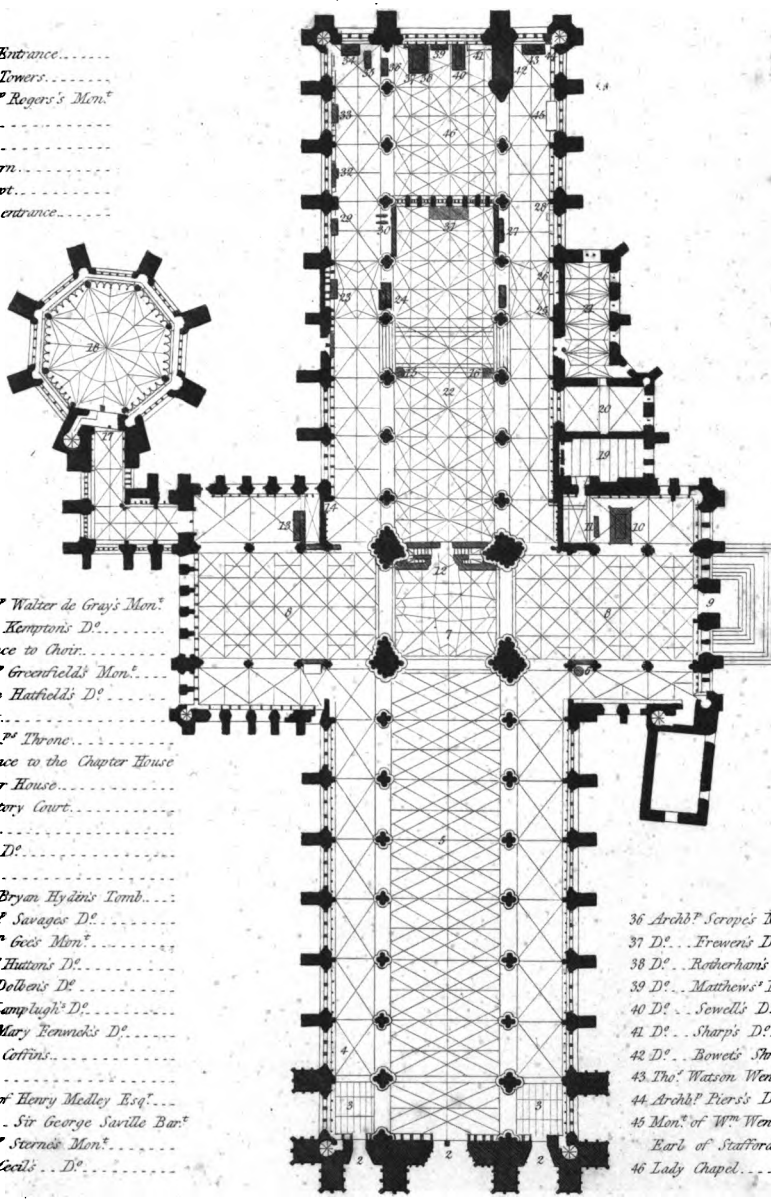
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YORK CATHEDRAL.

Shewing the groining of the Roof.



2 West Entrance.....
3 West Towers.....
4 Archb.p Rogers's Mon.t
5 Nave.....
6 Font.....
7 Lanthorn.....
8 Transept.....
9 South entrance.....
10 Archb.p Walter de Gray's Mon.t
11 D.o... Kempton's D.o.....
12 Entrance to Choir.....
13 Archb.p Greenfield's Mon.t....
14 W.m de Hatfield's D.o.....
15 Pulpit.....
16 Archb.ps Throne.....
17 Entrance to the Chapter House
18 Chapter House.....
19 Consistory Court.....
20 Vestry.....
21 Outer D.o.....
22 Choir.....
23 Dean Bryan Hydin's Tomb....
24 Archb.p Savages D.o.....
25 S.r W.m Gee's Mon.t.....
26 Archb.p Hutton's D.o.....
27 D.o.. Dolben's D.o.....
28 D.o.. Lamplugh's D.o.....
29 Lady Mary Fennwick's D.o.....
30 Stone Coffins.....
31 Altar.....
32 Mon.t of Henry Medley Esq.r...
33 D.o.... Sir George Saville Bar.t
34 Archb.p Sterne's Mon.t.....
35 Lady Cecil's.. D.o.....
36 Archb.p Scrope's Mon.t.....
37 D.o... Frewen's D.o.....
38 D.o.. Rotherham's D.o.....
39 D.o.. Matthews's D.o.....
40 D.o.. Sewell's D.o.....
41 D.o.. Sharp's D.o.....
42 D.o.. Bowet's Shrine.....
43 Tho.s Watson Wentworth's Mon.t
44 Archb.p Pierse's D.o.....
45 Mon.t of W.m Wentworth
Earl of Stafford.....
46 Lady Chapel.....

100 Feet

Drawn by J. Harbrick

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